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THE INDEPENDENT METHODIST WEEKLY +

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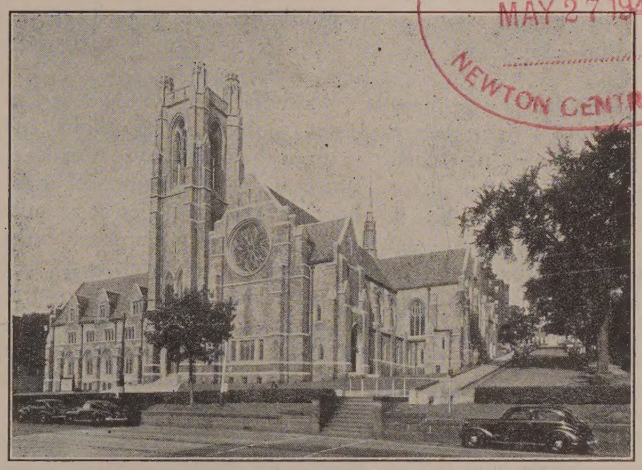

Cathedral of Mid-State Methodism

WESLEY CHURCH, WORCESTER, HOST TO NEW ENGLAND CONFERENCE SESSION

Worcester Methodism began when George Whitefield stopped in Worcester on his way from Boston to Northampton and preached a sermon on the Common, Wednesday, October 15, 1740. It was not until 1837, however, that the first Methodist edifice in Worcester, the Meadow Church, was erected. That little church was host to the first visit of the New England Conference to Worcester in 1841. Wesley Church of today is the result of the fusing of five Methodist churches, the last two to unite being Grace and Trinity. It was dedicated May 8, 1927.

See page 496

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

28. Soloing a BT-13

Aviation Cadet Leonard LeSourd

Majors Army Field
Greenville, Texas
April 2, 1943

Dear Folks:

Our routine here is so systematized now that I can almost make out a schedule for every five-minute period up until 7.30 at night. The flying period naturally dominates the day as far as we're concerned, especially since ground school so far has been almost a review of courses we had in Pre-Flight and Primary. An intense physical training period plus close-order drill rounds out the day.

The transition from flying a primary trainer to maneuvering a basic trainer about the sky is so abrupt that each cadet must go through a period of intensive dual instruction before he is allowed to solo. Although lacking the build-up and ballyhoo of that very first ride by oneself in a PT, soloing a basic trainer gives one many qualms and instructors many nervous minutes. Some cadets who simply cannot handle the increased power and more complicated controls of a BT-13 wash out without soloing. Frequently those who practically breezed through the primary flying course will be the ones who have the most trouble at Basic.

Generally it takes about half the time to solo the BT-13. On my first ride I only made a few simple turns. The second time up I took off and landed with some correction and was shown stalls and spins. On my third and fourth trips I did all the flying and felt the first verbal stings from the rear cockpit. On the fifth day we took off and headed for one of the auxiliary fields to practise landings. After four very mediocre attempts, my instructor pulled up to the side of the field, looked at me doubtfully, and asked if I could do it alone. Putting on a convincing air of casual assurance (which I didn't quite feel), I said I could.

Three times I circled the traffic pattern and landed. None were smooth by a long shot, but I felt a sense of confidence I didn't exactly have before. My instructor merely glowered at me when I taxied back to him, so I guess they were worse than I had thought. Still, the fact that I was the first in our group of five to solo meant he had some confidence in me. Another of our quintet soloed that same day, a third made it the following day, while the other two washed out.

If you remember, there were four of us starting out together under one instructor at Hicks Field—Lemoine, Lepic, LeSourd, and Krauska. Lepic washed out the second week at Primary. The rest of us finished at Hicks and came here together. During the first week Krauska was eliminated, and yesterday Lemoine went by the boards. It looks like I'll have to carry on for the four of us.

The most dramatic incident I've witnessed since starting flight training occurred the other day. A cadet in our squadron by the name of Stole was shooting landing stages at an auxiliary field. During one approach he struck hard on his left wheel, bounced high, then took off again without setting the plane down. He was about to circle the traffic pattern for another approach when an instructor in the control ship noticed that his left wheel was bent completely out of shape. Stole was radioed of his condition and told to return to Majors Field for instruction.

Back at the field, Stole waited for the decision whether he should attempt a crash landing or bail out. Meanwhile a lieutenant instructor already in the air, hearing the conversation between Stole and the Tower, drew up alongside the crippled ship, examined the twisted wheel, and then radioed the Tower he would take over. In a soothing manner he asked Stole if he could make a good landing. Stole said he could. Then the lieutenant calmly began to maneuver him about the traffic pattern for the best possible approach.

About this time, I came out of the parachute room to see cadets, instructors, mechanics, and field personnel all lined up along the runway or grouped about radio sets listening to the conversation above. It reminded me of a crowd about the finish line of the Marathon. Complete radio silence had already been called, all planes told to stand by, and two emergency wagons were poised in case of the worst.

The instructor, flying beside Stole all the time meanwhile, had jockeyed him into the best possible position for the landing—along a stretch of fairly dirt beside the concrete runway. I casual voice, he issued final instr tions; namely, to use full flaps, to g down normally, and, once on ground, to make no effort to stop inevitable ground loop toward the

Stole's final glide was good, he lev off at the right moment, and then ea it down. As soon as the wheels str the plane veered sharply to the nosed up, and then settled back ger Bursts of handclapping broke out fr the clusters of onlookers just as tho some competitor in a sport had mad good play. Stole, of course, wa scratched, and the plane itself suffe only a splintered prop in addition to damaged wheel.

Much of the credit should go to lieutenant whose calm and unflur coaching was a tremendous help. voice seemed to ooze confidence as chatted to Stole over the radio. It m me prouder than ever of the fact th belonged to an organization with many quick thinkers and such a spirit of teamwork.

The period of parachute instruc I had that same day was quite illu nating. First our group examined open parachute as it would appear ing actual descent. The method steering your downward descent of landing properly was demonstra as were the best methods of fal clear of the plane. Next we watc the complete packing process. S all the parachute packers were yo women, there is a question in my m whether the chute or the girl packin received the most attention. An in esting sidelight was a poster on wall containing pictures of all mem of the "Caterpillar Club." To this clusive organization belong all f who have saved their lives here Majors by bailing out with their ch in an emergency.

As a part of the training proced our squadron has cooked up severa genious devices to keep cadets "on ball." Those who pull boners must certain embarrassing consequences if the boner itself wouldn't be enoug make one feel ridiculous). The o day a cadet by the name of Linn mitted the cardinal sin by lan cross-tee (he used the wrong run for the wind setting). The next da had to mount a table before the w squadron and recite the following d

There was a cadet named Linn,
Who flew as if loaded with gin.
He ended his spree
By landing cross-tee.
He'll be lucky to fly again.

(Continued on page 500)

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Lost Leaders

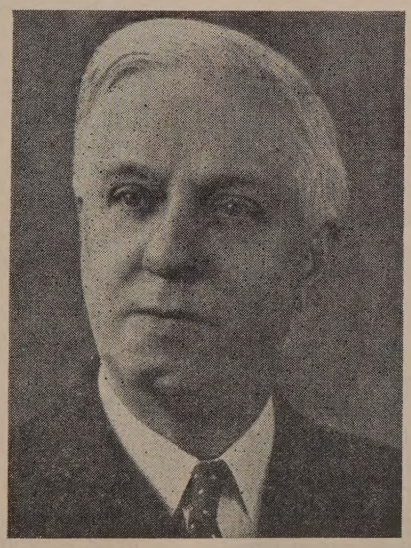
FREDERICK SPENCE

["While he was yet speaking," suddenly "he was not; for God took him."]

Leadership, which is the power to mold or guide men nd opinions, may be wise or unwise, good or evil. It ay be misguided and used for base ends. Men with rong personalities and the power to appeal to the imagiations and the passions of the masses and sway their ills may use their power for their own good, or for the ood of their group, but not for the good of the people.

This is the curse of the day in which we live: politics ave become prostituted from the art of overnment and the defense of prinples to the interests of individuals, roups, and parties. We have substiited institutions for life, selfishness for istice, dictatorship for guidance, exeme authority for the spirit of leaderhip.

The present crisis is undoubtedly due the fact that the world's leaders were nequal to the task that confronted hem. As Mr. Hoover said, we blunered into the world conflict, but we annot blunder into a world peace. The orld is feverishly looking for its Mesah, a new leader who will be equal to e challenge of the present hour. The earch is just begun. The outlook is not o bright.



THE LATE FREDERICK SPENCE

1. *What makes a great leader?*

A man is not a great leader because e attracts the mob. Otherwise, your erald Smiths, your Huey Longs, and their like would be e great leaders in American history.

Truly great leaders may attract to themselves only small inorities. Jesus had only a handful of followers, but ey were potent enough under His leadership to turn e world upside down. A great leader is one who is capvated by a great idea and is so possessed by it that the ntagion of his own belief attracts kindred souls.

A great leader is not to be measured by his ability to attract and cohere large groups, but is to be measured by the quality of his ideas. We should ask of every leader, "What is he thinking, where is he going?"

The saving quality in any civilization has been the product of minorities. Greek culture survived not because it was a mass movement but because it was kept alive by great souls. Our trouble today is that our leaders do not lead. Mediocrity leads, and mediocrity leads by reflecting what those who are led want, so that we do not rise above the level of the masses.

A real leader must have clear thoughts, be the creator of sound and courageous opinions of life and the universe in which we live. Such a leader has great courage; he dares to adventure into the untried; he is willing to go in quest of the new. One cannot lead while one is in the grip of a let-well-enough-alone philosophy. That is the language not of leadership nor of progress but of defeat. Our privileges and our liberties did not come to us through men who hung their clothes on a hickory stick but did not go near the water, but through men who plunged fearlessly into the current of time and never stopped to count the cost.

Every age has creative skeptics who made the best of today possible for us, who had daring enough to move out into new adventures. They were the heretics of their own day. These men refused to be safe, they preferred to be true. Your real leader must have integrity.

2. *Why do we have this tremendous lack of leadership in our day?*

Many reasons have been assigned. Wiggam, in his

"Next Age of Man," suggests that we might trace this lack to biology, what man has inherited, or to sociology, saying that your leisure class produces morons who get places of power despite their inferiority, because their appearance and their wealth are a camouflage for their mediocrity. I want to say to you that, unless we pay more attention to these matters, increasingly the coming generation will become a liability rather than an asset.

Let me briefly mention three simple and self-evident reasons for the lack of leadership today:

1. *The attitude of the people themselves.*

The mob is apt to be captured by the spectacular, and becomes an easy victim to the demagogue, the false, the easy, the cheap, rather than the real, the challenging. The people in a sense create their leadership, for they present thmselves as a material upon which cupidity and narrowness and selfishness can work. We get the kind of leadership we want, after all. If it is true that our leadership is bad, it is because we ourselves are incapacitated for better leadership. Kipling expresses it:

He that hath a gospel
To loose upon Mankind,
Though he serve it utterly—
Body, soul, and mind—
Though he go to Calvary
Daily for its gain—
It is just the people
Shall make his labor vain.
He that hath a gospel
Whereby Heaven is won
(Carpenter or Camelier
Or Maya's dreaming Son),
Many swords shall pierce Him,
Mingling blood with gall;
But it is the people
Who wound Him worst of all.

2. *Such leadership as we have has too often sold out to the highest bidder.*

It is Robert Browning who in his "Lost Leader" speaks of one of England's poets who had sold out his political birthright for a mess of pottage, and says of him:

Just for a handful of silver he left us,
Just for a riband to tie in his coat.

History is replete with the records of men who have sold out their convictions, not for a higher conviction, but for a higher personal vantage.

England has been very adroit. When men were attaining to places of leadership and were dangerous to the status quo, they took such men and offered them empty and paltry honors. One cannot but feel that Ramsay MacDonald sold out the cause of Labor for a title. France was pitifully and shamefully sold down the road by the men who knew better but surrendered their patriotism, their principles, their honor, for place, power, and privilege, and we are not less guilty in America.

No man can be a leader who lacks vision to see life in its totality, rather than in segments. I know a man who refuses to believe that there is anything new in the field of his own philosophy. He said the other day, "Why do we have to discuss debatable things?," forgetful of the fact that truth is always hammered out on the anvils of debate, that to be stagnant in one's intellectual life is an insult to God and a hindrance to the progress of the human race.

The reason that we are developing the type of leadership that is soft is that we are trying to find ways of escape rather than ways of adventure. Jesus was the great Leader, the great Way-Maker. He was vital, broad of vie unselfish of spirit. Without unselfishness, no man capable of leadership.

Any man who refuses to go outside the confines of l party, or of his institution, or of his ideas, is a man to feared. To believe that all the answers to the problems life politically are in the hands of the Democratic or t Republican Party is to lose the way of liberty and of li To sit with a closed mind, with a slavish adoration institutions or parties, is to put barriers in the way of l and truth.

A real leader is everlastingly working f the principles of truth, rather than a person advantage.

3. *The price of leadership is too high.*

There is a unique passage in the annals of the ea church, as recorded in the fifth chapter of Acts. It is s of the people who were listening to one of the apost that they durst not join themselves to the apostles. T leaders were neglected because the people were afra and the leaders were not willing to pay the price of le ership.

I remember, during the sessions of a certain Gene Conference, asking one of the best-known preachers Methodism to present the subject of eugenics to his co mittee. I was conscious of all the difficulties involved the subject, but I am still of the opinion that when we willing to face the task and express as great a conc about the production of the human family as we do in production of high-bred horses and cattle, we shall going a long way toward solving some of the problems delinquency. Every child has the right to be well bo My friend looked at me for a moment, and while he ognized a chance for leadership in one of the most imp tant fields of social development, he was not willing. turned to me and quietly insisted, "Ask someone e There is too much dynamite in this subject." But, in name of God, who is going to bring the oil to the surf if we are not willing to handle dynamite?

If we have poor men in public office, it is because have not enough leaders of ability who are willing to t public positions for the good of the community. W asked to take responsibility in community, state, nation, men answer, "There is too much graft." In face of a great issue, they refuse to take a stand because stand might harm their chances of success, so called. go to another group and ask them to take a definite p tion on principles of the utmost importance, and the ob tion raised is that interference in these matters conf too much with social pleasures and social engagem The world will have good leadership when the men women of today are willing to pay the price of such l ership.

Leadership is a biological as well as a sociological moral question, and the solution of many of our prob is to be accomplished, not by an emotional sweep, bu the application of truth to the art of living. Such a le is one who inspires his followers with a spirit of fid to duty, an unswerving desire for truth, and a great alty to the convictions for which they are willing to or die.

God knows, we need leadership today in every fie life. To be a leader, we do not need prominence, w not even need great talents, we do not need adverti we do not need great machinery. All we need is insights and an unflinching spirit.

Wanted---A New "Children's Crusade"

Some Startling Figures on Sunday School Losses

CLYDE LEMONT HAY

In a recent issue of *The Christian Advocate,* Bishop lwin Holt Hughes makes the timely observation that ne phrase 'religious education' does not suggest outach, search, enlistment. Its emphasis ought to include e direct evangelism for the millions of 'outside' children."

This statement calls pertinent attention to one of the ost serious problems facing the churches of America day, namely, that, in spite of all the improvements in nday school materials and methods, including the training facilities for such work, the Sunday schools of the nited States have for several decades been undeniably owing down in their *rate* of growth and, for the last ecade and a half, have registered actual and alarming ecreases in pupil enrolment. Hence it is timely indeed to ound a call for the reaching of the "millions of outside nildren."

In 1932, Otto Mayer made an illuminating study of unday school trends for the two decades following the rst government Religious Census of 1906. He found nat the *rate* of increase in Sunday school pupil enrolment rom 1916 to 1926 was considerably slower than it had een from 1906 to 1916. Had he made this study after the ast Religious Census (1936), he would have been comelled to add that, in this last decade, the lessening rate f increase had further retrograded into an actual *loss* of ,649,525, or 12.12 per cent.

The 1936 Religious Census gives the latest available tatistics on the total Sunday school enrolments of the ountry, but it is possible to follow the trends still further hrough a comparison of reports of the International Counil of Religious Education for the years 1937 and 1941. Since the constituent bodies reporting to the council vary rom time to time, the totals of the two reports may not e exactly comparable, but it is still possible to discover he trends by a comparison of the principal factors in the otal statistics. The totals for the eleven principal denomnatons having a reported pupil enrolment of 300,000 or more show a loss of 147,355 from 1937 to 1941. Since these denominations represent approximately two thirds of the total statistics for the entire United States, it is fair to assume that the total loss for the nation was somewhat over 200,000 for the four-year period. In other words, the tendency to loss in Sunday school pupil enrolments was still continuing up to the time of our entrance into the "shooting war," since which time the rate of loss has undoubtedly accelerated.

Reluctantly we face the fact that our American Sunday schools have never yet succeeded in reaching even half of the nation's children and youth. The census of 1940 reports 52,475,522 children and young people from five to nineteen years old, inclusive. With a total pupil enrolment of 18,389,001 (1936 Religious Census), at least 20 per cent to 25 per cent of whom were over nineteen years of age, it is obvious that our present-day Sunday schools are reaching not more than 30 per cent to 40 per cent of their potential pupil clientele of children and adolescents.

Such facts are in themselves startling enough, but they become all the more ominous when considered in relation to the growth of the national population since 1906. Up to 1926, Sunday school pupil enrolments continued to increase, though at a diminishing rate, as before stated; but since 1926 they have undergone a sharp and steady decline. Meanwhile, the populaton of the nation has steadily grown. From 1906 to 1916 it increased 17.38 per cent, and from 1916 to 1926 a further 15.65 per cent. During these same two decades, Sunday school enrolments were slowing down in their *rate* of increase and, from 1926 to 1936, showed an actual loss of 12.12 per cent, though population had increased an additional 9.59 per cent in that same last decade.

Thus, our Sunday school pupil shrinkage stands out in striking contrast to our steadily expanding population. Instead of keeping pace with the rate of population growth, Sunday school enrolments are going in exactly the opposite direction. In this decline Methodism has tragically shared. The Methodist Episcopal Church reported 1,228,714 fewer pupils in 1939 than in 1916, an *average* loss of 53,422 pupils a year for twenty-three years, or a net loss of 25.25 per cent for the period, bringing the pupil enrolment of that denominaton for 1939 back to the level of 1906.

While abating no iota of our enthusiasm for all the fine improvements that the "streamlining" of the Sunday school has brought about in the present century, there must be added something of the romantic spirit of crusade which marked the years of its enrolment expansion. We now find ourselves doing more and more things for fewer and fewer persons. Concerning such a disparity between "production and distribution" Jesus would say, "These ought ye to have done, and not to leave the other undone." It is a case, not of "either-or," but of "both-and."

We must make our improved machinery turn out not only better grist but more of it. The mission of the Sunday school is to the "lost sheep" as well as to those that lie safely within the fold. We must put forth the added effort that will seek out and bring in those who are yet wandering unshepherded out in the darkness and storm. We must become filled with the yearning of Jesus, who, when He saw the multitudes, "was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." We must win the children and youth for Christ or the results will be tragic both for them and for civilization.

Yes, we need a new "Children's Crusade"—not a crusade on the part of the children to rescue the tomb of their Lord from desecration, but a crusade of the entire church in behalf of the children, for "it is not the will of your Father which is in heaven, that one of these little ones should perish." What this nation at present needs is such a frank facing of this whole situation as shall lead to effective measures that shall guarantee an adequate moral, ethical, and religious training of the generation that must build the postwar world.

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L. O. HARTMAN, Editor and Manager

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The Mistress of the Manse

"The Shepherdess,"* Dr. Arthur Wentworth Hewitt's latest book, completes a trilogy of which "Highland Shepherds" and "God's Back Pasture" were the first two members. Incidentally it is the author's ninth published volume. Unlike the two studies with which it is most closely associated, it addresses itself not alone to the wives of rural ministers but to the mistresses of all types of manses everywhere. Indeed, this interpreter of life from Vermont could find no adequate book dealing with the peculiar tasks and opportunities of the parsonage wife and mother. This work is his endeavor to supply that want.

Dr. Hewitt sets out on this literary adventure with the conviction that "being a shepherdess is a profession of the highest order." Not being content with his own observations covering many years, he has sought the assistance of women who have been successful in this role, an aid which he gladly acknowledges. The result is a volume of unusual merit and insight, written in that unique style already familiar to a multitude of readers. In something less than 200 pages he discusses the minister's wife as lover, as general assistant to her husband, and as one who must often play the successive parts of presiding officer, executive, hostess, teacher, and public speaker in the drama of church and community life. He notes the personal qualities particularly required in one who aspires to this position, stressing in separate chapters the traits of economy and patience. The final pages form a tender and gracious appeal for those courtesi and provisions which should be made for those wh share with their husbands the burdens and privileg of the Protestant ministry.

The volume contains a wealth of wisdom—its fi claim to attention. Most of the weaknesses in t family life of clergymen are suggested, together wi ways of overcoming them. It might be said in co clusion that "The Shepherdess" so reflects Method polity as not to meet in every detail the patterns life in every other communion. There is also a te dency to use coarse forms of expression in a fe places, a feature which does not add to the bool attractiveness. The merits of this discussion, howev far outweigh its faults.

* *The Shepherdess.* By Arthur Wentworth Hewitt. Willett, Clark & Company: Chicago, New York. Price, $1.75.

Prominent Methodist Bears Witness

Praising the Christian church and its missionar in China, Generalissimo Chiang Kai-shek, prominet Methodist, declared in an address delivered on Tu day of last week before the first National Christi Conference held since the outbreak of the war, th the "abolition of unequal treaties had freed the Chr tian church from all association with foreign i perialism and aggression." Continuing, he said the missionaries:

> We still need them [the missionaries] and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel you are guests. You are comrades working with us to save your people and build a new nation.
>
> Christians from abroad and Christians in China are on the same footing and can work whole-heartedly together for the reconstruction of China. From now on, there should be much closer relations between the Chinese and Western Christians.

The Generalissimo urged the church in China proclaim more widely its teachings and to broad the scope of its work, particularly in public heal "Let the church identify itself more intimately wi the life and needs of the people and cooperate fu with the Government and social welfare agencies a build a heaven in society," he said. "When there opportunity, the church should not hesitate to tak lead in social service."

Both the Generalissimo and his wife, Mada Chiang Kai-shek, have been active Methodists many years.

Are These "Pledges" Collectable?

A case that may set a precedent has just come fore the Court of Appeals of Kentucky. It deals wh the question of "pledges" made for the support o charitable or religious institution.

Circuit Judge Robert M. Coleman, Bowling Gre held that $10,000 in "pledges" signed by the l Henry A. Floyd, Oakland, in 1924, were collecta though no mention was made of them in a sub quent will made by Floyd. The pledge form sta the obligation became due sixty days after death the maker from the proceeds of his estate.

Floyd signed pledge forms promising $5000 o

ansylvania University, $2500 to the Christian urch Widows and Orphans' Home, and $2500 to e Kentucky Female Orphans' School, Midway. The dges were signed September 24, 1924.

Three years later, Floyd made a will in which no ention of the $10,000 "pledges" was made. He did clude various other bequests in the will. The ecutor of Floyd's estate (Floyd died in 1937) used to pay the "pledges" because they were not entioned in the will.

The court ordered the matter argued because of the velty of the legal proposition involved. A decision ll be forthcoming within a few weeks.

ethodist Union in China

Plans for union of the English and American anches of the Methodist Church in China are mak- g progress, according to a wireless dispatch just eived from Chungking, China, and it is now ex- cted that complete union will be achieved by 1950.

The move is an outgrowth of the feeling in China at the churches must eventually operate as one body not through a network of national and denomina- nal divisions. Additional factors which tend to sten the church unity program, it is stated, are the vernment proviso requiring church registration and e recent abrogation of extraterritoriality agree- ents.

At a recent meeting in Foochow of the American ethodist Committee on Christian Cooperation, it as recommended that the next quadrennial assem- y and central conference of the British and Ameri- n bodies meet at the same time and place with as any joint sessions as could be arranged. The com- ittee also adopted a resolution deprecating any ten- ncy toward the formation and continuance of na- nal churches.

igorous Protest

A joint protest against religious prsecution in occu- ed areas was made by the Roman Catholic bishops Germany in a memorial submitted to the Reich overnment on December 18, 1942. The complete xt of the document has just been released by the fice of War Information.

The memorial warned that a "rampart of bitterness d enmity is being erected" in Germany and the cupied territories because of "ruthless interference" ith freedom of conscience and the religious life of e population. Pleading with the Government to d measures hostile to the church, the German erarchy said among other things:

> It is an experience that has been acquired at all periods in the history of the world that nothing has a more irritating effect, nothing rouses stronger embitterment and more glowing enmity, than when a conquering nation strives to take away from the conquered his religion. We beg the Government of the Reich to put a stop to the unrestricted anti-religious agitation of party officers and to the destructive measures against church and Christianity, which are unwise politically and display scorn of all mankind. . . .

The communication was sent with a special letter of transmittal to the Minister of the Reich for Church Affairs, the Minister of the Reich for the Interior, and the Chief of the Chancellery of the Reich. It was signed in the name of the bishops of the diocese of Germany, assembled in the Fulda Conference of Bishops, by Adolf Cardinal Bertram, Archbishop of Breslau.

Conventions in War Time

Answering the demand from some quarters that religious conferences and conventions be curtailed during war time, Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and pastor of Temple Baptist Church, Philadelphia, took the position in a recent address that such a move would be unfortunate. Speaking before the seventy-fourth annual convention of the Young Men's Christian Association in Philadelphia, he declared:

> Let the church beware and let the churchmen beware of those men and women who, in a false economy, assert that religious conventions should be abolished for the duration. If there ever was justification for religious bodies to function, now is that time.

Dr. Poling is right. The church and the nation need above all things to cultivate and promote Christianity in this hour of crisis.

In the Midst of Life We Are in Death

This week's sermon, "Lost Leaders," has a history. The preacher, Dr. Frederick Spence, minister of First Methodist Church, Jackson, Mich., for the last quarter of a century, was stricken with a heart attack while delivering the sermon on May 5 before the Graduate School of Ministerial Training of the Michigan Conference, meeting in Central Methodist Church, Lansing. With the words "A real leader is everlastingly working for the principles of truth, rather than a personal advantage" (printed in boldface on page 484) on his dying lips, Dr. Spence fell to the floor of the pulpit platform. This excellent sermon was a fitting crown to his noble life-work.

As stated in last week's issue of the HERALD, Dr. Spence was born in Leeds, England, served several Michigan churches, and was a delegate to the General Conference of 1928 and to the Ecumenical Conference of 1931. He himself was no "lost leader" but a great minister of the gospel and a living shepherd of his people.

New Move by Mexican Roman Catholics

Modification of Article 3 of the Mexican Constitution to permit religious education in private schools is being urged by a new political party in Mexico—the Partido Nacional Avilacamachista—which will contest the coming elections for the Chamber of Deputies.

The new party, according to observers on the ground, has little political significance nor does its name imply any connection with the Mexican President. Its program, however, is said to reflect the desires of a great part of the Mexican nation. Among

its recommendations are the creation of a corps of chaplains in the Mexican Army and the establishment of diplomatic relations with the Vatican.

The party's program calls for the return to religious societies of all buildings confiscated by the Government. It urges that religious associations be permitted to acquire and administer properties for religious rites and to establish educational, social, and charitable institutions. Other planks are: authorization of religious societies for the performance of rites, and the administering of spiritual comfort in hospitals, prisons, and other public institutions; authorization for the holding of public demonstrations of a religious character; addition of the image of the Virgin of Guadalupe to the national coat of arms.

Message from British Methodism

An important message to American Methodism from the president of the Methodist Conference of Great Britain was read on Sunday at the New England Conference meeting in Worcester. It was brought to this country by Rt. Hon. Isaac Foot, former vice-president of the British Methodist Conference, who arrived in New York last week. The HERALD is fortunate in being able to publish the message—its first appearance in print, we believe—in its entirety. It follows:

THE METHODIST CHURCH

1, Central Buildings Westminster London, S. W. 1

Rev. Walter J. Noble — President of the Conference
Rev. Edwin Finch — Secretary of the Conference

25 Marylebone Road
London, N. W. 1

May 6th, 1943

To the Methodist Church of the United States of America.

Dear Fathers and Brethren:

I am taking advantage of the visit to the United States of the Right Hon. Isaac Foot to send you a message of greeting. I greatly rejoice that Mr. Foot should be the bearer of that message. He is an ex-Vice President of the Methodist Conference of Great Britain, and no man amongst us is held in greater honour. As a representative of both the Church and the nation, he will speak to you with the authority of knowledge and conviction.

This letter is written just after we received the news of the death of Bishop Leonard. We had an opportunity only a few days ago of meeting him in fellowship and receiving the greeting which he brought from the Methodist Church in America, and he impressed us deeply as a great leader of the Church, wise in counsel and warm in heart. Our grief at his loss is the more poignant because of this recent meeting, and we would ask you to accept this expression of our deep sympathy with your Church and with Mrs. Leonard.

The years of war have seriously restricted those personal associations which as fellow Methodists we so greatly value, and which have fostered and strengthened our unity in the world-wide Methodist Church. But we are not less conscious of those ties of a common heritage, a common Christian tradition, and a common witness to our Lord's purpose of human redemption, which bind us together. We shall hope, when the war is over, to resume and to increase our personal fellowships with you.

Meantime the United States of America and the British Commonwealth of Nations, with their other Allies, are joined in this struggle which involves the life of the world. Through nearly four years of war, under the weight of merciless attacks on the people of our towns and cities, suffering many reverses and at times almost, it seemed, on the verge of defeat, we have held on, for we could do no other. We were continually sustained and enheartened by the generous help of the United States even before you entered the war, and we move together now towards a victory which, we believe, will open the way to a new order. Neither you nor we are in this struggle for glory or aggrandisement, for territory or national gain, but for the liberation of the soul of man. Through it all, the splendid moral leadership of President Roosevelt has fortified our courage and strengthened our hearts.

We were profoundly moved by the spontaneous and most liberal gifts which the Methodist Church of America made to the Methodist Church of Great Britain in the earlier days of the war, for the assistance of our churches, so many of which have been destroyed or damaged by air raids, and for the help of our overseas work. You had fellowship with us in our affliction, and we shall ever hold you in grateful remembrance. Your gift is being used for the purposes which you desired, and it has been of the utmost service.

Our Church in Great Britain has passed through years of acute difficulty, nor are we singular in that. We have failed grievously, not only to increase our membership but even to maintain it, for we have lost some 75,000 members since Methodist Union was accomplished in 1932. There are many reasons for that, but none of them gives us any comfort. Indifference to religion and its claims have been widespread, and we cannot conceal from ourselves that this is in part due to the low spiritual condition of the Church. The concern which we felt about this before the war has been sharpened during the last four years, and we rejoice to believe that the tide is turning. We have called our people to penitence and renewed dedication, and the quickened interest in religion gives us new opportunities for adventurous advantage already with encouraging results. Almost all our young people, and a number of older ones, are in either military or some other form of national service, and we realise that when they return there must be churches not only eager to receive them but ready to offer them true Christian fellowship and responsible service.

We are more than ever convinced that nothing that has happened in these years of testing, and nothing that can happen in the future, makes the Gospel of Christ irrelevant or unnecessary. The exact contrary is the truth. And while we welcome much of the planning that is being undertaken for the future, we cannot but remember how much good planning in the past has been frustrated by the evil in the heart of man. We know that it is only by the proclamation and the acceptance of the Gospel of Christ that enduring peace, liberty and progress can be achieved. We believe that God calls us in this great hour to evangelise, and that the state of the world lays this summons upon our conscience as our most imperative and urgent duty. Methodism was raised up by God for this task, and must return to it with renewed zeal, if it is to fulfill its mission. We rejoice in the great place which Methodism holds in the United States of America, and the profound influence which it exerts upon the life of the nation, and over wider spheres, and would assure you of our fellowship with you in the evangelising of our own and all peoples. May God give us grace to submit ourselves wholly to His will and at His command to go forward with rededicated hearts to great triumphs for His Gospel.

With warmest greetings, and praying that the blessing of God may be upon you in all your life and labours,

I am, your fellow servant in the Gospel,

(Signed) W. J. NOBLE,
President of the Conference

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

d Testament Beatitudes

THE BLESSEDNESS OF INTELLIGENT RELIGION. Psalm 1.

ssed . . .

n trying to get at the message of this Psalm for us and our day, the first thing to be done is to note the mean- which the Bible puts into this word "blessed." The n who is blessed is he who has attained the true goal life, that final satisfaction for which all men long. In Bible this is never only or chiefly a matter of material cess or physical well-being. These things are always ondary, though they are never decried as valueless, let ne evil. Primarily, however, the man who has attained blessedness is he who has an inner peace, a consciousss of the divine approval which sustains him in indendence of outer circumstances.

In Carlyle's "Sartor Resartus" there is a vigorous expresn of this idea in making a distinction between happiness d blessedness. "What is this that, ever since earliest ars, thou hast been fretting and fuming, and lamenting d self-tormenting, on account of? Say it in a word: is not because thou art not HAPPY? Because the Thou weet gentleman) is not sufficiently honored, nourished, it-bedded, and ultimately cared-for? Foolish soul!" here is in man a HIGHER than love of Happiness: he n do without Happiness and instead thereof find essedness! Was it not to preach-forth this same IGHER that sages and martyrs, the Poet and the iest, in all times have spoken and suffered; bearing tesmony through life and through death, of the Godlike at is in man, and how in the Godlike only has he ength and freedom? . . . Love not pleasure; love God. his is the Everlasting Yea, wherein all contradiction is lved: wherein whoso walks and works, it is well with m."

hat walketh not in the counsel of the wicked, nor standeth in e way of sinners, nor sitteth in the seat of scoffers.

Next, let us look at the marks of the blessed life as they e set forth in this Psalm. First, on the negative side, ere is a freedom from the influence and example of the orld which is doomed by its indifference to God to eap and evil ways which are really only quite dirty blind leys. The good man has a clear perception of the worthssness of these roads to nowhere, and is not to be led into em.

The steps by which a less stable character is broken own are skilfully suggested. First of all, there is the most unconscious slipping into the same principles of tion that guide the wicked. Caiaphas was a leading gure in the church of his day, but he acted like any polician in the heartless and wicked world and sent Jesus of azareth to the gallows. He did not see himself as a rant and a murderer, but, after all, the principle which e laid down as the basis of his action, that it was better r one man to die than for many to perish, was the timedishonored counsel of the wicked. Of course he found himself standing unashamed in the well-established way of sinners, and his words to his fellow counselors show the scorn of the cynic who does not know that cynicism is the final mark of spiritual defeat, defeat in the only struggle worth making, the struggle for the real good.

But his delight is in the law of the Lord . . .

But this is only the negative side. On the positive side the blessed life is characterized by an enthusiasm for the law of God. Just think of the meaning of that phrase, "the law of God." If it means anything at all, it means that there is for human life an ordered plan which is the work of God's wisdom, which is protected by His power, which brings mankind into harmony with Him, and which therefore guides those who follow it into the royal fellowship of the heavenly kingdom. What greater privilege, what higher dignity could any man ask? He who sees that clearly will surely find in it his chief delight and will thus be delivered from the temptation to walk in lower ways. How sad it is that so many of God's children still find their chief delight in something else and pride themselves on the tawdry goods of the kingdoms of this world! Not that way lies blessedness—only that man whose delight is in the law of the Lord can ever find it.

And on his law doth he meditate day and night.

But the power and beauty of the law of God can never be known by him whose religion is not intelligent. There must be that kind of thought which is never satisfied until it has found the clue to the deepest meaning of the law for the thinker and for his day. Truly fruitful thought on the divine law is not the dreary hair-splitting of the Pharisee, nor is it the dreamy wool-gathering of the man who mistakes a shallow sentimentality for real devotion. It is the brooding and loving thought of him who is concerned with the discernment of the inner spirit of a great plan, rather than in measuring its every detail, and is not content with the conventional expressions of an unintelligent rapture.

And he shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season, whose leaf also shall not wither: and whatsoever he doeth shall prosper.

True blessedness is always fruitful. There is no place in the Bible for goodness which is not quite clearly and definitely good for something. But this does not mean that usefulness is thought of in the narrow sense to which some so-called practical people limit it. The usefulness of the blessed life is like that of the tree, which gives not only fruit but also the refreshing beauty of a generous foliage, and all with a natural and spontaneous grace because it has laid patient and persistent hold on the wealth of sun and soil and living water. The goodness that means blessedness is not labored or forced, not somber or grim. Rooted in the deep things of God, it brings forth with natural and perennial resourcefulness the strength and beauty of a life constantly renewed from within.

"When the Lights Go On Again"

A Look at Nietzsche and Hitler—Symbols of Darkness

L. L. DUNNINGTON

Ten years ago this month, in May, 1933, took place the "Burning of the Books" in Germany. The Nazi destruction of tens of thousands of volumes was symbolic of the lights of truth, mercy, and justice that were to go out all over Europe during the darkest decade in the history of mankind. As the curtain falls swiftly on the North African phase of the conflict preparatory to the invasion of Europe, it will not be surprising if the whole Hitlerian Empire crumbles with dramatic suddenness before the end of 1943. It happened that way in 1918. I, for one, believe it will happen again. The foundations of Fortress Europa are too rotten to stand a long strain.

Those foundations are as false and weak as the inner life of the man that built them. Hitler's childhood and youth were full of misery and frustration. He loved his mother and hated his tyrannical father. Sickly in body, he was a failure in the public schools. He tried the art school and was rejected because of insufficient talent. When his mother died, he drifted from Braunau to Vienna, where he lived for a time in a charitable institution maintained through the generosity of a Jew, one Baron Koenigswarter. He remained in Vienna for some years, loafing and adrift for the most part, but doing occasional odd jobs such as carrying luggage from the railroad station, shoveling snow, painting houses, and decorating postcards. Gradually poverty, ill health, the loss of his mother, obscurity, unemployment, hunger, neglect, and the frustration of his dream of becoming an artist festered in his sickly personality until he began to look upon himself as the symbol of an oppressed but defiant humanity.

It was in this mood that he returned to Munich after the German defeat in 1918. He painted some pictures and took them to an art museum to be exhibited. The committee that looked over his work turned him down. On his way out, he asked the porter the names of the committee. When he learned that three of the five were Jews he gnashed his teeth, shook his fist in their direction, and cried, "I'll be back." In August of 1939, just as the war was breaking and the Nazi legions were gathering on the Polish borders, I was in Munich. The day before my arrival in the city, Hitler had grandly opened a new art museum costing millions of dollars. I wondered how he felt he could spare the time to journey from Berlin to Munich for the ceremony of dedicating an art museum at such an hour of crisis. Then I learned the story recounted above. He had had the old museum torn down and a new one built in its place. His vow was kept. He had "come back."

Hitler is not the sole cause of the present catastrophic darkness that covers the earth. He merely embodies and symbolizes the titanic hatreds that have engulfed mankind. This present World War is but a continuation of the War of 1914. That in turn was a continuation of the War of 1870. Hitler is a link in a diabolical chain of cause and effect.

Gradually, the temper of the beaten, frustrated German people was such that Adolf Hitler with his "victory through hatred" philosophy could rise to power. Ernst Roehm, Gregor Strasser, Baldur von Shirach, Alfred Rosenberg, Goering, Goebbels, and others were ready become his supergangsters. As the Nazi movement gre the little Austrian corporal (he was not admitted to G man citizenship until 1932) became the voice of fr trated Germany. Down with the lesser breeds of t human family—the Russians, the Poles, the Czechs, t Hungarians, the Croats, the Jews! Down with the Chr tianity that sprang from weak Jewish sources! Down wi treaties that tied the superior Teutons to the past! Do the world doubt that superiority? Then it shall be demo strated in the "supreme test of battle."

Looking around for an intellectually respectable ph osophical basis for the new doctrines, these Nazis fou a philosopher ready-made for their needs. His name w Friedrich Wilhelm Nietzsche. Here on my desk is a f cinating book entitled "Nietzsche," by Crane Brinton Harvard. In that book is a photograph that Hitler on ordered taken showing Hitler the pupil gazing fond at Nietzsche the Master in the Nietzsche-Archiv Weimar.

Let us have a brief look at this strange and contrad tory man. When Nietzsche was seven, his pastor fath died and left him to be brought up by four women—h mother, grandmother, and two aunts. He was weak body and suffered constantly from irritating headach and weak eyes. He was the laughing-stock of his pla mates, this squint-eyed "little minister" with the enc mous head stuck on a diminutive body. He was afra of other boys. He envied them their strength, th ability to play roughly and to use slang that he with h superior knowledge of books seemed unable to use. Th despising himself, he lapsed into a dream life where could fight ferocious battles and shed oceans of blood wit out suffering the pain from which his sensitive natu shrank.

Gradually he cut himself loose from his Christian fai He came to think it was a religion for weaklings. taught renunciation of the pleasures of the senses. thought that was a denial of life. Unable to conquer the sword, early churchmen had ruled by "piety a prayer." They taught the dignity of the timid and t glory of the weak—"all of this to shackle the natural i stincts of the strong." Christianity "is the most pio fraud in history," said Nietzsche.

In "Thus Spake Zarathustra," you find his philosop most plainly stated: "Blood is the spirit of man. Of that is written, I love only what a man hath written wi his blood. . . . Be not ashamed of the hatred and the en within your hearts. It is glorious to hate and to be envic . . . it is the good war that halloweth every cause. . . . strong. Be unafraid. I command you to laugh at wh little men call sin You who proclaim the ego as son thing holy and divine shall openly avow that selfishne voluptuousness, and passion for power are the true v tues of manhood. . . . I hear the voice of a new and grea and more individualistic race of men—*the voice of th will to power.*"

There we have it. This physically weak and timid m was staging a savage one-man revolt against civilizati In an evil moment, he said, man had invented a my

led God. But the only God was a Superman. Let n prove it by riding roughshod over the weak and potent. Here indeed was the philosophy of "blood and l" and the savagery of the Supermen for which the azis had been looking. "Nietzsche," says Crane Brin-n, "fits into National Socialist needs both in what he mned and in what he praised. He damned democracy, cifism, individualism, Christianity, humanitarianism. . He praised authority, racial purity, the warrior spirit d practise, the stern life and the great health."

As I was writing the foregoing paragraph, I took a few nutes out to listen to the morning news. "It was piti-l," said an American general in Tunisia yesterday, "to a captured German general crying his heart out." Well, ell! Can it be that these savage supermen have their eak moments? Yes, it is true. When they are on the king end of the punishment they "can't take it." One ight not be far wrong in prophesying that when Adolf itler finally succumbs to the inevitable defeat that awaits m, he will commit suicide rather than face the music. nother interesting photograph in Brinton's book is one Nietzsche standing in full-dress military uniform, with ierce look on his pallid face and a drawn sword in hand. et when the Franco-Prussian War came to his country in 70, he begged for release from military duties on the ounds of "family responsibility." Poor twisted, tor-red soul!

"When the lights go on again all over the world" is a ng hit in great favor among our soldier boys today. A ng, hard battle still remains to be fought in Europe and sia before those lights go on again. If they are to be rong and bright and to stay lit, it will be because we of e democracies prepare now to go to the peace table ready rebuild the whole world along lines juster and fairer r men of all races and creeds than anything that has er been offered or dared before.

Hitler has but proved that even his "Supermen" cannot ve in a world where hatred and brute force are dominant. hrist has not lost face. His Way of Life has once more een demonstrated as the only workable way. Hitler idn't intend to do it, but all he has succeeded in doing uring the world's darkest decade has been to prove that hrist is the Light of the World.

Literacy Campaign

Excellent cooperation on the part of the Latin Ameri-n governments and bureaus of education is reported by r. Frank C. Laubach, who has recently completed a six-nonth literacy campaign in South America under the onsorship of the International Missionary Council. uthorities, Dr. Laubach reports, have been enthusiastic bout his effort, "in the name of Christ," to teach illiter-tes to read.

Professor Laurenço Filho, director of the Pedagogical nstitute in Rio de Janeiro, who gave the address at the edication of the Bennett College buildings last Septem-er, shared with Dr. Laubach the basic word list which e has collected from schools all over Brazil, and became interested in the literacy project that he succeeded in aving 10,000 copies of Dr. Laubach's reading lessons and harts printed by the Bureau of Education at government xpense and distributed throughout Brazil.

Many missionaries of The Methodist Church in Latin merica entertained Dr. Laubach in their homes and took ading parts on committees which have helped him to pre-are the reading lessons in Spanish, Portuguese, Quechua, nd Aymara. Some of his conferences in Peru were held at Lima High School. In Rio, Miss Anita Harris helped him with her excellent knowledge of Portuguese. Bennett teachers and students helped him in the selection of the basic words for his teaching charts.

Dr. Laubach's work in Latin America will have far-reaching influence on the evangelical movement. His undertaking is sponsored by the Committee on Cooperation in Latin America and by the recently organized Committee on World Literacy and Christian Literature of the Foreign Missions Conference. In this field lie significant opportunities for service in the future as leaders both national and missionary are trained to carry on work among the 60,000,000 illiterates in Latin America and to produce Christian literature for the newly literate.

The Mothers Mourn

(Translated in the same form from the original Russian of Nikolai Nekresov by R. R. Hayden)

While gazing on the battlefield
Beholding each new victim falling,
'Tis not the hero we condole,
Nor wife, nor friend, his love recalling;

The fondest wife too soon forgets;
The best friend grieves a short time only;
There's but one soul who mourns through life—
Bereft, uncomforted, and lonely:

In every corner of each land,
As constant as the willows, weeping,—
The mothers mourn their hero sons,
In stedfast love their memory keeping.

Vital Christianity for Today's Democracy

Robert W. Searle

Democracy is a principle of human association in which each individual involved is recognized as possessing inalienable rights and in which ultimate authority is equally distributed among those associated. The majority opinion therefore rules decision, but no decision is valid which transgresses the rights of the individual. Furthermore, in the theory of democracy, while the minority is constrained to abide by the decision of a majority, it is not to be restrained from attempting itself to become a majority by converting others to its view.

From this it is obvious that two basic factors are involved: first, a general agreement as to what constitutes the inalienable rights of the individual; and, second, the necessity, if democracy is to live and flourish, for each individual to be conscientiously informed and conscientiously responsible.

Democracy cannot be suddenly imposed and be effective. It must evolve. In the process of its evolution it cannot hopefully come to birth until there is mutual agreement as to individual rights and a developed sense of individual responsibility.

Historically, the element in civilization that has established the concept of individual right and has cultivated the sense of individual responsibility is Christianity.

While some debt is due to the thought-life of ancient Greece, yet it is upon the Christian doctrine of individual worth as a child of God, and the Christian doctrine of individual duty both as a servant of God and as a brother to his fellow man, that the structure of democracy was founded.

What took place during 2000 years of Western civiliza-

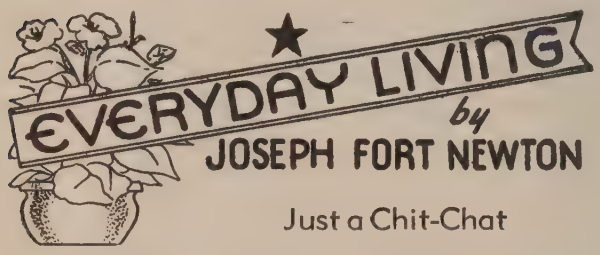
tion can be seen to be taking place during the last 100 years of China's history. The secret of the greatness at the heart of the great leader of China and his equally great wife is, by their own acknowledgment, to be found in their vital Christianity.

Now, it should be clear that, if the impulse of Christianity and the validation of Christian doctrine concerning man are taken away from democracy, it will continue for a while under momentum, but its progress must inevitably cease and it must itself begin to disintegrate.

That has been happening in our Western world, in which we have recently had an agnostic society and a religion largely set in the routine of tradition.

The dreadful experience of this war should make us realize a truth never better expressed than by George Washington when he said:

> 'Tis substantially true, that virtue or morality is a necessary spring of popular government.
>
> Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.



Just a Chit-Chat

"Nothing in life is nicer than just a chit-chat," writes a reader, "in tones like treble and alto bells, of one neighbor with another. And the time and place of the chat—does that make any difference?

"Indeed it does. Suppose you have a soft-water tank above the roof of your kitchen and muddy proof that a former tenant ought to have cleaned it. Workmen are hard to get, and you decide to do it yourself.

"It is not a scene for neighbors to view with admiration. Taking off your pride, along with your shoes and socks, you roll up your trousers and go at it. You do not cut a spectacular figure, you may be sure.

"It is early in the year, cold, nose red, chin blue, legs white and blotchy, but you work fast for two reasons—to get warm while standing in the filthy water, and to get out of sight and into the house again.

"A dear old lady next door is surprised to find what a good view is available, and begins a chat. It is impossible to hear unless you pause, and you feel that you must be courteous enough to listen.

"She thinks of so many things to say that a lot of pauses run together into one long listen. Dear old lady—her round face pleased with herself, being so sociable, her eyes to be seen rather than to see with.

"Every word she utters is like milk and honey. When she does go in the house, after an endless time, she will say, 'I've just had a nice chat with the gentleman next door.' She has no idea what is really in your mind!"

Yes, time and place do make a difference, as all agree. You are hurrying to catch a train, and a friend insists on bringing you up to date on all the gossip of the town or the club; you listen in agony.

But when conditions are right, and we have time to relax and have a real chit-chat, trading yarns, and settling the problems of the world—well, then it is a joy undi guised. There is a time for everything, the Bible tells u

Tact is a right sense of time and place and tone—ho gracious it is, how delicate and delightful.

See Here, Mister Jones!

A Boy Talks Up to a Man

My dad used to call you George, but I suppose a youn ster like me should say Mister. While Dad was living, h and I ran around together so much that you are just Unc George to me.

My brother Otto knows you well. He and I were tall ing about you the other night. Otto has been like a da to me for ten years or so. He remembers the days whe he was in that big class of yours in our Sunday schoo when you taught the high-school juniors and seniors. remember tagging along with him to your annual dinn one time. Otto used to say he was glad that he g through high school before you quit teaching. He think it was a fine thing for all our boys to have you those la two years before they went off to college and out in work.

We were talking the other day about those fellow Jimmie Henderson, our debater, and Phil Hewitt, th star tackle. And you remember Geoffrey Shelton, th "bug" for mathematics—and my big brother, Otto—there nothing wrong with him. He says you just "grew" tho fellows, Mister Jones.

And they liked you so much they started in on you trail—teaching in Sunday school—Otto and Geoffrey an Phil and Jimmie. Otto says he got quite a kick last Se tember one Sunday morning to see all those fellows si ting around the table at the teachers' meeting in th library. He called it "putting some young blood in the teaching staff." We talked about it in our family a dinner time Sunday.

But see here, Mister Jones, do you know what? Eve last one of those boys is gone now. You know wher Jimmie showed up one Sunday in October in a new un form and then he was off to an officers' training scho somewhere. By November the others were gone. An by Christmas some of our older men teachers were gon And then Otto couldn't be deferred any longer on accou of being the support of our family, and now he has gon

See here, Mister Jones—you can't go to war along wit your boy Harry, but couldn't you come back and teach i Sunday school again? If you did it, I'm sure Mr. Brow would and maybe Mr. Seeley and Mr. Estey and M Wallace. Perhaps some new men would take their cu from you—Mr. Spaulding, Mr. Johnson, and Mr. Raine We need all we can get, Otto says. Who is going to be m teacher when I hit the junior year in high school? (Ma be if these men took hold, more women would help o in other departments of the school.)

I wouldn't have thought of this last thing myself, b my pastor, when I was with him on a committee the oth day (we kids are on committees in your Sunday school said that a lot of boys in our town are getting rough an rowdy around the streets. He thinks more men teachin in Sunday school would help. I told him what I have tol you about Jimmie and Geoffrey and so on—and abo you, and he said that there were Jimmies and Geoffre and men like you all over the country. He thinks eve church is up against the same snags we are. And so thought I'd just write and tell you.

What about it, Mister Jones?

Fred Lewis.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

ooking Backward

When the postman left me ZIONS HERALD this week, I ened it with more than usual eagerness. It had the port of the doings of New Hampshire Conference and had an attack of nostalgia. I would say *heimweh* if a rtain lovely language were not deservedly unpopular st now. All last week my heart was in the highlands, d yet I know if I had followed my impulse and flown ither, I should still have been lonely; for "the old gray are, she ain't what she used to be" and the Conference knew and loved has "gone with the wind."

Yet I agree with the wise man that to harp on the string Were not the former days better than these?" is not a ise procedure. Indeed, the last time I was a grateful sitor to New Hampshire Conference I thought it had nproved since I left. Remember, gentle reader, a quence of events is not necessarily cause and effect.

Nevertheless, "there were giants in those days" when, a mid youth, I knocked at the Conference door. Unto this ay I confess admiration for that old board of examiners hich let me in. No modern board of ministerial train-g has a finer thinker than D. C. Knowles, son-in-law of prophet, father of a poet, and himself a preacher to make e listen. If some of his theology seemed ultra-onservative to young sprigs just out of the seminary, the endulum today is swinging in his direction, and if he is iven the privilege of looking over the jasper walls he may e forgiven if he says, "I told you so."

On the left wing was Jesse M. Durrell. His kindly oice was always on the side of progress and tolerance. He ven loved to shock the orthodox by defending all the eretics, but his heart beat with loyalty to Methodism's aster message.

A much-misunderstood man was Lyman D. Bragg, the egistrar. The boys were all afraid of him. His passion or accurate scholarship made him a rigid marker. Once pon a time he "flunked" a brother in logic in a General Conference year and so reduced the number of delegates o be elected. Yet underneath a cool exterior he had one f the warmest hearts that ever lived, and in him were nited the twain so long disjoined, knowledge and vital iety.

Bishop Henry White Warren presided over the Con-erence. These modern episcopal area supervisors are ovely, lively, and efficient, but they can never get the ride of the old-time Methodist bishop with the world for is parish. As we came away from Conference in those re-auto days when many of us traveled by train together, e came to a little village among the hills and the brake-an called out, "Warren, Warren!" Bishop Warren ose and said with dignity, "Here I am." It seemed to im the natural thing that he should be in demand and ought after even on a Boston & Maine train among New Hampshire hills.

The Conference program specialized in evangelism ore than is our modern custom. We believed in a eligion of crisis—some of us. We didn't talk about "inactive members." We called them backsliders and were enlisted to reclaim them. We were not seeking just to be edified. We wanted to be sanctified—more or less wholly. We were not out to get folks to join the church, we pressed them to be converted. I would not over-idealize these early Conferences. They were far from perfect. There was a tradition of a brother who said in the Conference love feast Sunday morning that he was willing to go anywhere for the Lord who withdrew from the Conference Monday morning because he did not like his appointment. I imagine the average of poise and piety was about the same then as now. Indeed, I am inclined in spite of present world conditions to think the lines of Whittier are true, at least as far as a Methodist Conference is concerned:

> Yet sometimes glimpses on my sight,
> Through present wrong the eternal right;
> And, step by step, since time began,
> I see the steady gain of man.

However, some customs that have come to us from the past have contributed to our progress, and we shall be poorer in the future if we do not continue them.

Why have you abolished the Conference love feast? Holy communion is wonderful, but it is not a substitute for that service of testimony and praise that is historic among us Methodist folks.

New Hampshire memories come to me! I see the radiant face and hear the glad voice of Otis Cole as he gives grateful tribute to his Lord for the providential guidance of the year. Again I listen to the clear, steady voice of my colleague and my love—T. E. Cramer. Or I hear Lewis Fogg shout and sing. All this did something to my soul and body. What have you boys to take its place?

"It Gets Brighter"

A member of the Newark Conference told me this story:

"In a certain home an old man and an old woman were sick. They could neither of them get well. One was upstairs and the other was downstairs. And they were my own father and mother. We children got together and planned to take Mother up to call on Father before they were obliged to say the final good-by on earth. So we made a chair out of our hands the way we used to do at school and took Mother up to see Father. Then we stepped out and left them alone. You can imagine how I felt—my father and mother together for the last time on earth. After they had been together as long as I thought they ought, I stepped in, and this is what I saw. Father sat there in his old armchair as he had sat so many times before, and Mother stood over him stroking his hair and raining tears down upon him—the faces of the two were transfigured, and Mother was speaking in a low musical tone and this is what she was saying, 'It gets brighter and brighter and brighter.'

"I had thought it would be a hard time for them and thought they would be talking about sickness, death, and the sad little cemetery on the hill. Instead they were holding a class meeting together."

Dr. Daniel L. Marsh, president of Boston University, was the speaker on Monday evening of last week, in the Opera House, Municipal Auditorium, St. Louis, Mo., at the "Prelude" to the thirty-fourth annual meeting of Rotary International. His subject was "Rotary as an Arsenal of Invisible Weapons and Tools." Dr. Marsh is a former president of the Rotary Club of Boston. Present at the convention as the delegate from the New London, Conn., Rotary Club was Rev. Oliver W. Bell, pastor of the New London Methodist Church, who flew to St. Louis from New York—his first experience in the air—and expected to fly back so that he could be in his pulpit Sunday morning.

Rev. J. Lester Hankins, until recently a member of the New England Conference but now pastor of St. John's Methodist Church, Dover, N. H., is being made a doctor of divinity by his alma mater, Southwestern College, Winfield, Kan., on the occasion of the twentieth anniversary of his graduation. The honor is being conferred at the Commencement exercises on Wednesday of this week, when the elder daughter of Mr. and Mrs. Hankins, Joy Lucile, receives her bachelor of arts degree from the same college.

Mrs. William King Parker, the senior member of St. Mark's Methodist Church in Brookline, died recently at her home on Beacon Street, having lived nearly ninety-eight years. Alert and abounding in humor, she was a great favorite in the church. Her daughter, Mrs. Arthur C. Morey, with whom she made her home, is president of the Woman's Society of Christian Service in St. Mark's, and her son-in-law, Mr. Morey, is a trustee of St. Mark's. She leaves one other daughter, Mrs. Grace Winter, and a son, Charles Parker. The interment was in Swan Point Cemetery, Providence, R. I. Her pastor, Rev. William R. Leslie, had charge of the funeral.

Rev. Carlyle Adams, since 1940 editor of *The Presbyterian Tribune* and *The Church Times,* has been appointed chaplain and assistant professor of church history at Park College, Parkville, Mo.

Dr. and Mrs. John H. Blackburn, who are now completing fifty years of service in the North Ohio and North-East Ohio Conferences, were the guests of honor at a testimonial dinner given at Lakewood Methodist Church, Lakewood, Ohio, on May 12 and attended by more than four hundred persons. Dr. and Mrs. Blackburn have been connected with Lakewood Church for twenty-five years. From 1905 to 1915, Dr. Blackburn was the minister of the church, and it was during his pastorate that the present church edifice was erected. During the last seven years he has been a member of the staff of the church, serving as minister of finance. Among the speakers at the dinner was Dr. Charles B. Ketcham, president of Mount Union College, who represented the North-East Ohio Conference. Paying tribute to Dr. Blackburn for his service to the Conference, Dr. Ketcham mentioned especially Dr. Blackburn's thirty years as chairman of the Board of Ministerial Training, his twenty-five years' connection with the Summer School of Ministerial Training of the Cincinnati Area, of which he was dean for fifteen years, and his eight years as executive secretary of the Conference Fund.

The death of Miss Mary Reed, for more than half a century a Methodist missionary to lepers at Chandag Heights, India, occurred at her Indian home on April 4, according to delayed word received May 20 by the Board of Missions and Church Extension in New York. Miss Reed was in her eighty-ninth year. An account of her life and the notable service that she rendered will appear in a later issue of the HERALD.

Mrs. Alfred Noon has been in the New England Deaconess Hospital for the last two weeks and a half as the result of a fall down the cellar stairs at her home in Tyngsboro. No bones were broken, and it is believed it may be possible to move her to a convalescent home in another week.

Rev. Everett E. Jackman, who was transferred last October from St. Paul's Methodist Church, Lynn, to Hanscom Park Methodist Church, Omaha, Neb., is receiving a doctorate of divinity on Tuesday of this week at the Commencement of Nebraska Wesleyan University, from which he was graduated in 1921. A fellow-alumnus of Mr. Jackman's at both Nebraska Wesleyan and Boston University School of Theology, Dr. Floyd Shacklock, was to give the baccalaureate sermon on Sunday, and Dr. Ralph W. Sockman is the Commencement speaker. Dr. Benjamin F. Schwartz, Boston University School of Theology '22, is chancellor of the university.

Dean Arne Fjellbu of Trondheim Cathedral, who has frequently criticized the Quisling authorities in his sermons, is to be barred from conducting religious services in the future, and measures have been taken by the Norwegian state police to make the ban effective, it is reported by wireless from Stockholm. Dean Fjellbu first came into prominence in February, 1942, when the Government held a pro-Nazi service in Trondheim Cathedral, despite church opposition. The incident precipitated an open break between the Norwegian Church and the State. The dean has lately preached several times in Hvitstenchapel, near Oslo.

Word was received in New York last week that Miss Grace E. Manly, a Methodist missionary in West China for the last eighteen years, had died from typhus at Chengtu, in Szechwan Province, on May 8. Miss Manly was born in Chungking, September 19, 1899, the daughter of Rev. and Mrs. W. E. Manly, pioneer missionaries. She was educated in schools in China, acquiring Chinese as her mother tongue, and then in Ohio Wesleyan University, from which she was graduated in 1923. She took post-graduate courses in education and religious work at the University of Chicago and at Union Theological Seminary in New York. In 1924 she returned to China as a missionary under the Cincinnati Branch of the (former) Woman's Foreign Missionary Society. Since then she had had charge of religious education and the promotion and supervision of day and primary schools at Chengtu and near-by country villages. Besides her parents, who now reside in Visalia, Cal., she leaves a sister, Dr. Marian T. Manly, a medical missionary in Chengtu, and a brother, Gordon.

Dr. Frank C. Laubach, internationally known literacy expert and Congregational missionary educator, is flying to Hollywood, Cal., on Monday of this week, at the request of Nelson A. Rockefeller and the Coordinator's office, to work with Walt Disney in the production of films to teach illiterates in Latin America.

When the present session of the New York City Council convened week before last, Dr. Allen E. Claxton, pastor of Broadway Temple, upon invitation, delivered a brief address on civic responsibility and opened the meeting with prayer.

The degree of doctor of philosophy was conferred upon Rev. William D. Nietmann, pastor of St. Paul's Methodist Church, Ludlow, at the Boston University Commencement exercises on Monday of this week. This year he was elected to the Borden Parker Bowne Fellowship in Philosophy.

Rev. Richard C. Raines, pastor of Hennepin Avenue Methodist Church, Minneapolis, Minn., and a former member of the New England Southern Conference, has recently suffered a bereavement in the death of his mother.

Mrs. Charles M. McConnell, wife of Professor McConnell of Boston University School of Theology, is going to Delaware, Ohio, for the graduation of her daughter Mildred (Mrs. James C. White) from Ohio Wesleyan University. Both the baccalaureate service and the Commencefent exercise will take place next Sunday, May 30. Miss Marguerite McConnell, secretary to Bishop Francis J. McConnell, is accompanying her mother to Delaware.

With Our Writers

Clyde Lemont Hay, Palatine, Ill.; member of the Rock River Conference, for many years associated with the general Sunday school work of Methodism.

L. L. Dunnington, Iowa City, Iowa; minister of First Methodist Church.

Robert W. Searle, New York City; general secretary of the Greater New York Federation of Churches.

Probably the first baptism by telephone was performed recently by Bishop Herbert Welch of New York City when he baptized three-month-old Emily Whittlesey Herbert III of Lakeview, Ore., from the home of her grandparents in Upper Montclair, N. J., by coast-to-coast telephone connection. The infant, daughter of John M. Herbert, a forest ranger, and his wife, Doris Peterson Herbert, is the third generation of the Herbert family to be baptized by the eighty-year-old New York bishop. Holding the child near the telephone before an improvised font in their home, the parents heard Bishop Welch 3000 miles away, read the Methodist baptismal ritual. As the bishop pronounced the

ords, "Emily Whittlesey Herbert III, I ptize thee in the name of the Father and e Son and the Holy Spirit. Amen," the ild's father, acting in the bishop's behalf, pped his hand in the water of the font d performed the baptism.

The nearly 2,000,000 members of the Congregational Christian Churches and the Evangelical and Reformed Church are now studying a provisional draft of a "Basis of Union" esented to them by a joint committee of urch leaders representing both communions. For the next year a careful study the proposed basis of union will go on in stricts, conferences, synods, and local urches. "In June, 1944," says Dr. Douglas orton of New York, Minister of the General Council of Congregational Christian hurches, "the national bodies *may* vote on e union. In the event that the action is firmative, the churches of the two communions will have the opportunity to vote n ratifying this action. Only then can the nion be definitely effected."

The Ministerial Association of Elmira, Y., has elected a Negro clergyman president and a rabbi vice-president. This unusual ction is believed to be directly traceable to lmira's growing interfaith work and its cent wide-spread observance of Brotherhood Veek. Rev. John T. Frazer, pastor of the Douglas Memorial African Methodist Episopal Zion Church, is the new president of e organization, and Rabbi Samuel H. Markwitz of High Street Temple, vice-president.

More American chaplains of all faiths have lready been killed in action during this war han were lost in the whole first World War, ccording to Captain Leland B. Henry of the aculty of the Army chaplains' school at Harard. Captain Henry addressed the annual onvention dinner of the Episcopalian Club f Massachusetts.

Beano is "out" in Massachusetts but "in" n Maine, where a new state law allows hurch, fraternal, charitable, and similar rganizations to conduct beano games after uly 9. Rules intended to eliminate "racketering" in the games have been announced y State Police Chief Henry P. Weaver with he approval of Attorney General Frank I. Cowan.

Reform Jewish leaders in Cincinnati, Ohio, re entertaining Protestant clergy of Greater Cincinnati at a luncheon on Tuesday of this week in connection with their eleventh annual Institute of Judaism in Isaac M. Wise Center. On the program for the day are a lecture on "The Judæo-Christian Origins of Democracy," by President Julian Morgenstern of Hebrew Union College, Cincinnati, and a paper on "The Teachings of the Rabbis and the Survival of the Jew," by Dr. Israel Bettam, professor of Midrash and homiletics at the college.

That modern scientists tend to be devoutly religious was the statement made by Dr. Willard H. Dow in an address at Columbia University on Thursday of last week when he received the 1943 Chandler Medal for distinguished service in natural science. "It is not without significance," said Dr. Dow, who is president and general manager of the Dow Chemical Company, "that the capable scientists of today tend to be devoutly religious; whereas many of those who claimed to be scientists only a generation or two ago took pride in proclaiming themselves as agnostics and atheists."

The Navy plans to send 400 V-12 men to Ohio Wesleyan University on July 1. These will be in addition to the 600 Navy students now on the Delaware campus.

First to Meet Violent Death?

In the account of the memorial service at Foundry Church, Washington, for Bishop Adna Wright Leonard which was published in last week's HERALD, the following sentence appeared: "Bishop Hughes called attention to the fact that, of all the bishops elected in the history of the Methodist Church, Bishop Leonard was the first ever to meet a violent death." Bishop William P. Eveland was accidentally electrocuted on July 24, 1916. He was a missionary bishop, to be sure, but nevertheless a bishop.

An Admirable Selection

In the choice of Dr. George E. Heath, minister of Wesley Methodist Church, Worcester, for the treasurership of the New England Conference Board of Conference Claimants, the executive secretaryship of the

GEORGE E. HEATH
New Executive Secretary of Preachers Aid Society

Preachers Aid Society, and the treasurership of the Conference itself, no mistake was made. He succeeds in these offices Dr. Webster H. Powell, whose record of seventeen years with the Board of Conference Claimants and the Preachers Aid Society is one of conspicuous achievement.

Dr. Heath brings a background of excellent educational preparation and of broad pastoral experience to the exacting tasks just ahead of him. He is a native of New England, having been born in Springfield and reared in Somerville and Malden, and is a graduate of Wilbraham Academy, Wesleyan University, and Boston University School of Theology. For a year he studied at Hartford Theological Seminary. Wesleyan honored him some years ago with the doctorate of divinity.

On the Bennett Campus

Left to right—Dr. David D. Jones, president of Bennett College, Greensboro, N. C.; Dr. Thomas F. Holgate, treasurer of the board of trustees; and Mrs. Henry Pfeiffer, member of the executive commttee.

His pastorates, with the one exception of Wesley Church, have all been located within ten miles of the Massachusetts State House, and twenty-five years of his life have been spent in the leadership of the three largest Methodist churches in New England—College Avenue, Somerville; Centre Church, Malden; and Wesley, Worcester. Something of his peculiar fitness for his new field of work can be gleaned from a brief glance at some of his achievements in two of these great churches.

Dr. Heath served Park Avenue (later College Avenue) Church, Somerville, for a little more than eleven years. Beginning with a membership of 957, he received 2659 persons into the church during the eleven years and left it with a membership of 2450. The church school grew in that period from 895 to 1904. Under his leadership, the new church on College Avenue was erected, involving the expenditure of $325,000, all but $54,000 of which was paid before the end of his pastorate.

At Wesley, Worcester, there is a like record. During his ten years there, Dr. Heath has received 2198 persons into the membership of the church and made approximately 11,000 parish calls. Within that period, $116,711 has been paid for interest on church indebtedness and $76,250 on the principal.

Dr. Heath, in commenting on his new work, said recently to the editor of the HERALD: "I am coming to my new task with much enthusiasm. I shall make the welfare of the ministers of the New England Conference my chief concern in the years ahead."

Dr. Heath was appointed to his new work one year ago with the understanding that he should remain one more year at Wesley. He now enters actively upon his new duties. We predict for him great success.

New England Conference

Reported by G. Albert Higgins

The New England Conference met last week in Wesley Methodist Church, Worcester, with the six other Methodist churches of the city assisting in its entertainment. Conference hosts were Dr. George E. Heath and Rev. H. Newton Clay.

Preliminary meetings of boards and committees were held Wednesday. An innovation, an inter-club dinner, was enjoyed at 5.30 p. m. in Brewer Hall. Judge Carl E. Wahlstrom spoke upon the theme "Whom God Hath Joined Together." Bishop Ivan Lee Holt of Dallas, Tex., was presented.

Wednesday

Bishop G. Bromley Oxnam opened the Conference at 7.45 Wednesday evening in the sanctuary of Wesley Church, announcing that the roll call was being made as registrations were received.

Rev. G. A. Higgins was elected secretary. He nominated as assistants Rev. B. B. Smith and Rev. D. A. Thurston, with Rev. C. H. Stackpole as biographer, and they were elected.

The communion service was conducted by Bishop Oxnam with the assistance of Bishop Holt, the Conference hosts, and the district superintendents.

Thursday

The memorial address was given by Rev. G. A. Butters.

Bishop Oxnam presented checks for $75 and $2,047.50 from the Chartered Fund and The Methodist Publishing House respectively.

Rev. M. M. Thornburg was confirmed as statistician of the Conference. Rev. G. E. Heath was elected Conference treasurer.

The following memorial was sent on to the General Conference: "To memorialize the General Conference to amend the Discipline of The Methodist Church by adding the following sentence to ¶782: Any gift, legacy, devise, annuity, or other benefit to a charge or church that accrues or becomes available after said charge or church has been discontinued or abandoned shall be and become the property of the trustees of the Annual Conference within whose jurisdiction the said discontinued or abandoned charge or church was located."

The mayor, William A. Bennett, brought a word of welcome to the Conference, to which Bishop Oxnam responded. Dr. Ralph M. Timberlake brought fraternal greetings from the Congregationalists of Massachusetts.

The district superintendents gave their their reports. Rev. J. L. Cairns and Rev. L. W. C. Emig were lauded in glowing terms.

The statistician's report showed an increase of 162 in preparatory members; a decrease of 267 in full membership; a decrease of 2474 in church school enrolment; an increase of $89,352 in value of buildings and parsonages; an increase of $75,341 in bonds and endowments; an increase of $445,865 in insurance carried.

The treasurer's report showed an increase of $17,242.64 in benevolences and other funds; an increase of $2,223.15 in the Fellowship of Suffering and Service offering; an increase of $2,381.45 for World Service and Conference causes ($2,048.07 for World Service). Special gifts totaled $1,357.43; Week of Dedication offering, $6,603.19. There was paid for building and improvements $115,733.48; on indebtedness, $96,929.77; for interest on indebtedness, $30,280.15.

The secretary announced the result of the roll call: ministers, 146; lay members, 117; accepted supplies, 41.

Bishop Oxnam announced the following transfers in: L. B. Carpenter from Genesee Conference; C. B. Copher from Lexington; L. O. Crain and R. F. McComas, on trial, for ordination, from New Jersey; C. H. Davis from Maine; John Erb and W. C. Ziegler, on trial, for ordination, from Southwest Texas; G. A. Fallon from Pittsburgh; H. D. Hawver from New Hampshire; L. H. Johnson from Iowa-Des Moines; J. H. Lavely from Erie; R. C. Leslie, on trial, from Puerto Rico Provisional; G. V. Shedd, Jr., on trial, for ordination, from Wisconsin; R. W. Atkinson and E. D. McWhirder, as a courtesy for the Upper South Carolina Conference.

Bishop Oxnam announced the following transfers: L. O. Crain, on trial, to New Jersey Conference, for ordination; J. L. Hankins to New Hampshire; E. E. Jackman to Nebraska; G. Vaughn Shedd and Ray Stevenson to Maine; S. M. Riley, Jr., to Lexington; R. M. Standish to Florida; W. D. Weatherford, Jr., on trial, to Tennessee; R. W. Atkinson and E. D. McWhirder, on trial, to Upper South Carolina.

In the Inspirational Hour, Bishop Holt spoke on "A Basis of Confidence."

The luncheon for the Veterans of the Cross was held at Epworth Church.

Rev. Alexander Stewart opened the afternoon session wth a devotional talk.

The amendments relating to "consecration of bishops" and the delegates to Central Conferences were adopted.

The anniversary of the Board of Missions and Church Extension was held at 3.45 p. m., with Dr. E. D. Kohlstedt, representing the composite work of the Board of Missions and Church Extension, as the speaker.

At 5.30 came the Boston University dinner, with greetings by Bishops Oxnam and Holt, Dean Earl B. Marlatt, and Rev. L. O. Hartman. A sound picture showing activities of the university was presented.

At 8 the anniversary of the Board of Education was observed, with Bishop Holt as the speaker.

Friday

The report on social ethics was adopted. Favorable consideration for chaplains who return for Conference service, laxity on the Lord's Day, the liquor and social evils in army camps and war-worker areas, were stressed. The legislature and the governor were commended upon the outlawing of beano and proposed state lotteries. Robert T. Bushnell, attorney general, and Robert F. Bradford, district attorney of Middlesex County, were commended for their efforts to prosecute law violators and negligent public officials.

Mrs. Oxnam was presented a bouquet.

Delegates elected to the General and Jurisdictional Conferences are: ministerial—L. O. Hartman, D. L. Marsh, William Gunter; lay—E. H. Redstone, W. J. Kurth, Mrs. H. M. LeSourd. Reserve delegates to the General Conference and delegates to the Jurisdictional Conference are: ministerial—D. J. Imler, C. W. Jeffras, F. D. Taylor, G. E. Heath; lay—S. T. Emery, Thomas Fox, Mrs. H. W. Selby, J. F. Farr. Reserve delegates to the Jurisdictional Conference are: ministerial—L. W. C. Emig, H. I. Bailey, J. C. Wingett; lay—J. E. Perry, G. C. Roberts, H. T. Gammons.

The report of the Board of Conference Claimants was adopted. Included was a recommendation raising the rate for retired preachers to $23 for each year of service. Rev. D. J. Imler spoke of the fine achievement of Rev. W. H. Powell and then presented Dr. Powell's successor, Rev. G. E. Heath.

Rev. E. S. Dahl, Rev. H. M. Gifford, A. I. Rumrill, and Dr. A. W. Hicks were elected to the 1946 class, Committee on Nominations.

Dr. W. F. Cook spoke of the work of the Deaconess Hospital.

Chaplain R. L. Lewis spoke of the urgent need for Navy chaplains.

An offering of $75 was received for the General Theological Library.

Bishop Oxnam presented the highlights of the planned program, "The Crusade for a New World Order," to be undertaken this fall and winter by the general church.

The Methodist Federation for Social Service luncheon was held at Epworth Church.

Dr. Robert J. Davis spoke of the work of the Massachusetts Anti-Saloon League.

Rev. J. F. Knotts presented a resolution that was adopted tendering to President Roosevelt the support, sympathy, and prayers of the Conference.

Bishop Holt addressed the Conference upon the theme "The Way Out."

Letters of sympathy were ordered sent to Rev. G. A. Martin, to S. O. MacMullen and S. T. Emery because of serious illness in their families, and to A. F. Bonney because of a death in his family circle.

James Clark Glasser, Edwin Guy Hambrick, Chris Di Pietro, Edmund Robert Strait, Robert Murrell Stevenson, and Donald Arthur Wells were received on trial. Oscar George Cook, Neal Bond Fleming, and Donald Elliott Paige were continued on trial. Loren Orville Crain, Harris E. Heverly, Osgood William Lorimer Sargeant, William Randolph Thornton, and Elmer Parker West were elected to full membership.

Rev. C. A. Wagner terminated his Conference membership to join the Congregational ministry.

Rev. F. W. Smith was continued in the supernumerary relation.

Rev. C. H. Davis, Rev. Samuel Dupertuis, and Rev. C. E. Simpson were granted the retired relation.

At the men's dinner in Brewer Hall, Dr. Halford E. Luccock spoke upon the theme "The Last Lamp Post on Earth."

At the Laymen's Night meeting in the evening, Dr. Sherwood Eddy spoke upon the theme "The Stake of the Church in War and Peace."

Saturday

Chaplain E. L. Loomis spoke on the need for additional Army chaplains.

A recommendation for the allotment of $1200 for the Board of Education toward an Area secretary was lost. An amendment to a recommendation of the Commission on

World Service for an increase of 25 per cent as lost. Acceptance was set at $64,958.

St. John's Lithuanian Church, South Boston, and Baker Memorial Church, Dorchester, were ordered discontinued.

Rev. C. H. Davis, Rev. Samuel Dupertuis, and Rev. C. E. Simpson were presented by Bishop Oxnam with credentials given to those in the retired relation.

Rev. George A. Fallon, new leader of Wesley Church, Mrs. Fallon, and the staff of the church were presented to the Conference by Rev. George E. Heath.

A recommendation of the Sustentation Society was adopted which established a minimum salary of $1600.

At 10 a. m. the Conference Woman's Society of Christian Service met in the First Lutheran Church with Mrs. Howard M. LeSourd presiding. "Styles in Program Building" were presented. Speakers were Miss Me Tsung Kaing, Miss Mary Yamashiro, and Dr. Halford E. Luccock.

Bishop Oxnam was authorized to appoint a committee to consider tax assessments on district parsonages. (W. J. Kurth, Rev. A. J. Strait, and Rev. William Gunter were later appointed.) Bishop Oxnam was also authorized to appoint a commission to consider the matter of merging the Boston Missionary and Church Extension Society with the Board of Missions and Church Extension. (The members of this commission are: W. J. Kurth, chairman; the district superintendents, Rev. D. J. Imler, G. W. Taylor, Rev. L. A. Duren, N. M. Walkinshaw, Rev. H. F. Robbins, G. C. Roberts, Rev. M. L. Bullock, H. T. Gammons.)

W. J. Kurth was reelected Conference lay leader. Rev. E. S. Bucke was elected Conference missionary secretary, and Professor R. E. Bruce his assistant.

An invitation to entertain the 1944 session was received from College Avenue Church, Somerville.

At 12.30 p. m. the Woman's Society luncheon was held. Two skits were presented by Mrs. W. B. Pollock, Jr., and Mrs. H. B. Hill.

At 2.15, Bishop Holt gave a meditation, and Miss Margaret Slattery spoke upon the theme "Tomorrow."

At 2.30, singing games were enjoyed by the Youth Fellowship. The business meeting was held with an election and installation of the following officers: president, Miller Lovett; secretary, Dorothy Andrews; treasurer, Ruth McCrillis. Supper followed.

At 4, an informal reception to Bishop and Mrs. Oxnam and the district superintendents and their ladies was enjoyed.

At 6, the ministers' wives and daughters' dinner took place at Epworth Church.

In the evening the Youth Fellowship heard Dr. Luccock speak on "An Appointment with Yourself."

Sunday

At 9 a. m., the Conference love feast was held in Northridge Chapel, led by Rev. C. E. Simpson.

At 10.30, Rt. Hon. Isaac Foot preached on the theme "Hope." Bishop Oxnam baptized Barbara May Lord, daughter of Rev. and Mrs. L. K. Lord.

At 3 p. m., Bishop Oxnam conducted the ordination service. The following were ordained deacons: James Robert Duncan, Donald Wesley Emig, Grant Haven Elford, Newton Horace Fritchley, James Charles Glasser, Edwin Guy Hambrick, Alan Herman Moore, Arthur Willard Newcomb, Jr., Donald George Nothdurft, Charles Herbert Picht, John Francis Scrivner, Shirley Thornton Sherrill, Carl Claude Smith, John Snook, Jr., Robert Murrell Stevenson, Edmund Robert Strait, Howard Lester Stull, Claude Herman Voorheis, Donald Arthur Wells, George Carl Whipple. The elders ordained were: James Charles Glasser, Edwin Guy Hambrick, Harris Edward Heverly, Kermit Irwin Meier, Robert Murrell Stevenson.

Bishop Oxnam then read the appointments, the benediction was pronounced, and at 4.15 the final hymn was sung.

PASTORS EMERITI

(With year of retirement in each case)

Jerome Wood, '17	George E. Folk, '38
Frank A. Everett, '18	N. S. Sweezey, '38
Alfred Woods, '18	R. E. Beetham, '39
Austin H. Herrick, '22	A. B. Gifford, '39
William Hodge, '22	G. A. Martin, '39
George F. Durgin, '25	Bent E. Carlsen, '40
Albert Hallen, '25	H. Chester Hoyt, '40
Charles M. Melden, '25	E. B. Marshall, '40
C. H. Stackpole, '27	W. I. Shattuck, '40
William J. Kelly, '28	F. W. Adams, '41
Edwin W. Sharp, '31	C. Oscar Ford, '41
Julius P. West, '31	Hiram W. Hook, '41
Wesley Wiggin, '32	Elisha Hooper, '41
Fred M. Estes, '33	J. E. Lacount, '41
Edward Marsh, '33	Fred'ck Palladino, '41
Harry G. Butler, '34	Arthur Wright, '41
Wilbur T. Hale, '34	H. L. Wriston, '41
George B. Dean, '35	O. J. Anderson, '42
W. O. Nuzum, '35	W. M. Crawford, '42
Joseph M. Shepler, '35	E. D. Lupien, '42
Frank W. Collier, '36	W. H. Powell, '42
William Shaw, '36	B. G. Seaboyer, '42
G. M. Bailey, '37	C. H. Davis, '43
C. C. P. Hiller, '37	Samuel Dupertuis, '43
John Mason, '37	C. E. Simpson, '43

Boston District

WILLIAM GUNTER, District Superintendent
155 Robbins Road, Watertown

Municipal Boston

Boston, Allston, D. A. Wells
First, A. D. Stroud
Fourth, C. B. Copher
Italian, Chris Di Pietro
Methodist Religious Society in Boston:
Copley, Supplied by F. W. Adams
Tremont Street, A. F. Reimer
Morgan Memorial Church of All Nations, H. E. Helms, S. D. Malouf, Nicola Notar
Walnut Avenue, Supplied by R. D. Sundberg
Brighton, Oak Square, J. B. Olds
Dorchester, First, J. L. Ivey
Greenwood Memorial, R. A. Withey
Neponset, Supplied by L. C. Chase
Parkman Street, Supplied by R. W. Decker
Stanton Avenue, F. W. Brett
East Boston, St. Paul's Italian, F. L. Pizzuto
Union, Supplied by F. L. Strickland
Forest Hills, G. L. Davis
Hyde Park, E. S. Bucke
Jamaica Plain, First, L. A. Lyon
St. Andrew's, Supplied by G. W. Vance
St. Paul and Howard Avenue, H. W. Bock
Roslindale, E. N. Gilbertson
South Boston, Barham Memorial, Supplied by H. L. Stull
Italian Church of the Saviour, Nicola Notar
Wesley, Supplied by D. L. Harbour
West Roxbury, Dorchester Memorial, E. F. Miller
Washington Boulevard, Supplied by W. S. Haycock

Suburbs

Belmont, D. J. Imler
Brookline, St. Mark's, W. R. Leslie
Cambridge, Grace, F. G. Potter
Harvard-Epworth, H. F. Goewey
Trinity and Trinity Portuguese, Jonathan Cartmill
Dedham, St. John's, J. F. Knotts
Milton, Parkway, R. M. Pierce
Needham Heights, C. N. Garland
Newton, Auburndale, S. J. Callender
Newton, C. T. Allen
Newton Center, H. D. Hawver
Newton Lower Falls, E. J. Fairweather
Newton Upper Falls, W. H. Shillington
Newtonville, H. M. Gifford
Plainville, Supplied by A. W. Munk
Quincy, Atlantic, J. K. Montgomery
St. Paul's, Supplied by F. O. Drake
West Quincy, Supplied by Robert Williams
Wollaston, V. V. Sawyer
South Walpole, Supplied by John Mason
Waltham, Immanuel, G. A. Butters
Watertown, E. G. Waterhouse
Wellesley, United, Supplied by G. M. Bailey
Weston, C. I. Spear
Winthrop, L. W. C. Emig

Lynn District

J. C. WINGETT, District Superintendent
29 Hillside Avenue, Melrose

Arlington, Calvary, C. E. Pedersen
First (Heights), R. T. Broeg
Ballardvale, Supplied by W. M. Crawford
Beverly, Supplied by R. J. Dunlap
Byfield, Supplied by H. W. Hook
Chelsea, Mt. Bellingham, L. A. Duren
Danvers, Supplied by R. W. Ober
Essex, Supplied by C. C. Sargent
Everett, First, N. J. Raison
Glendale, W. C. Pixler
Gloucester, East Gloucester, Supplied by L. E. Scott
Prospect Street, Supplied by C. O. Ford
Riverdale, Supplied by R. J. Thomas
Haverhill, People's, L. H. Johnson
Ipswich, D. A. Thurston
Lawrence, Parker Street, Supplied by H. W. Black
Lynn, Boston Street, B. B. Smith
Broadway, P. D. Johnson
First, Arthur Hopkinson
Lake Shore Park, Supplied by D. G. Nothdurft
Lakeside, Supplied by C. H. Picht
Maple Street, D. G. Wright
St. Luke's, W. R. Thornton
St. Paul's, G. H. Wayne
South Street, S. W. J. Walsh
Trinity, M. W. Sharp
Malden, Centre, H. B. Hill
Faulkner, Supplied by J. R. Duncan
Linden, L. B. Carpenter
Maplewood, E. L. Mills
Robinson, C. S. Otto
Swedish, Ludvig Pehrson
Marblehead, Supplied by John Snook, Jr.
Medford, First, C. A. Morrill
Hillside, J. G. Lane
St. John's, Supplied by D. E. Strong
Trinity, Cato Dick
Wellington, Supplied by H. E. Shaner
Melrose, J. L. Cairns
Newburyport, People's, Supplied by Marvin Fortel
North Andover, H. E. Heverly
Peabody, Supplied by J. H. Laird

Reading, W. C. Arnold
Revere, Supplied by J. C. Wilson
Rockport and Gloucester, Bay View, Supplied by F. W. Carter
Salem, Lafayette Street, I. W. Arnold
Wesley, L. K. Lord
Saugus, Center, Supplied by M. Elizabeth Bee
Cliftondale, H. N. Clay
East Saugus, Elmore Brown
Lynnhurst, Dorr Memorial, Supplied by H. T. Milford
Somerville, Broadway, Frank Peverley
College Avenue, A. J. Strait
First, Joseph Belcher
Flint Street, Supplied by M. T. Baskerville
South Hamilton, Supplied by P. C. Hoyt
South Tewksbury, Supplied by R. J. Ash
Stoneham, I. J. Roberts
Swampscott, J. A. Stevenson
Wakefield, E. P. West
Wilmington, Supplied by J. A. Samuelson
Winchester, R. E. Makepeace
Woburn, W. H. Duvall

Springfield District

C. W. Jeffras, District Superintendent
395 Sumner Avenue, Springfield

Amherst, Wesley and Cushman, H. H. Cramer
Athol, Starrett Memorial, C. F. Avey
Bernardston, Federated, To be supplied
Bondsville, Supplied by H. A. Hull
Charlemont, Federated, Supplied by A. A. Simmons
Chester, Federated, G. R. Akers
Chicopee, Federated, C. R. Cooper
Chicopee Falls, J. W. Thompson
Colrain To be supplied
Easthampton and Williamsburg, G. C. Capen
East Longmeadow, Supplied by R. E. Dodge
Feeding Hills, Supplied by E. H. Douglass
Greenfield, G. A. Higgins
Hampden, Federated, Supplied by G. W. Douglass
Holyoke, Fairview, To be supplied
First, Ambler Garnett
Leyden and East Colrain, To be supplied
Ludlow, W. D. Nietmann
Monson, A. L. O'Brien
Northampton, First, H. H. Bair, Jr.
Florence, Supplied by Mrs. L. W. Frangiamore
Orange and North Prescott, T. T. Johnston
Shelburne Falls, Henry Jacobson
South Athol, Supplied by Mrs. H. C. Hoyt
South Hadley Falls, W. L. Sargeant
Southwick, Supplied by R. L. Benefiel
Springfield, Asbury, Walter Healy
Bay Street, C. G. Ericson
Liberty, H. T. Coontz
St. James, J. R. Shepler
Trinity, H. H. Wagner
Wesley, John Hoon and O. G. Cook, assistant
Turner's Falls, Supplied by W. E. Knight
Ware and Belchertown, H. F. Robbins
Warren, Federated, Supplied by L. E. Evans
Westfield, E. L. Farnsworth
West Pelham, Federated, Supplied by H. B. White
West Springfield, Mittineague, James Ainslie
First and West Agawam, To be supplied
West Warren, Supplied by G. N. Eddy
Wilbraham, Glendale, Supplied by R. C. Crandall
Memorial, Federated, Supplied by H. W. Orr

Worcester District

F. D. Taylor, District Superintendent
15 Berwick Street, Worcester

Ashburnham, Federated, To be supplied
Ashland, Federated, Supplied by H. E. Price
Ayer, Federated, Supplied by Hugh Penney
Barre, W. F. Koonsen
Charlton City, Supplied by R. L. Homer
Cherry Valley, Supplied by F. J. Mazzeo
Clinton, Supplied by E. F. Eshelman
Cochituate, D. M. Angell
East Douglas, Supplied by C. S. Enz
East Pepperell, W. E. Hayes
East Templeton and Phillipston, Supplied by F. M. Estes
Fitchburg, First, H. I. Bailey
West, W. R. Nordos
Framingham, Wesley, J. H. Lavely
Franklin, J. G. Sallis
Gardner, Chestnut Street, Supplied by S. T. Sherrill
Swedish, O. K. Sundberg
Gleasondale, Supplied by A. H. Moore
Graniteville, Supplied by H. D. Loomis
Hudson, A. S. Anderson
Leominster, R. L. Norsworthy
Lowell, Centralville, E. R. Strait
Church of All Nations, L. C. Bockes
Fellowship, Supplied by C. H. Voorheis
Highland Union, R. W. George
St. Paul's M. L. Bullock
Lunenberg, Supplied by R. H. Courtney
Marlboro and Sudbury, Supplied by W. F. Preston
Maynard, H. F. Fulton
Milford, R. E. Garland
Millbury, Federated, M. M. Thornburg
Natick, E. R. Barrows
Oakdale, Supplied by G. C. Whipple
Oxford, Supplied by J. N. Loper
Saxonville, Supplied by G. H. Elford
Shrewsbury, Fairlawn, Supplied by W. L. Osborn
Southbridge, H. E. Leech
Southville, Federated, Supplied by R. W. Moon
Spencer and West Brookfield, N. B. Fleming
Townsend, Supplied by W. E. Anderson
Uxbridge, William Snow
Webster, H. P. Folger, Jr.
Westboro and Upton, W. O. Terry
West Chelmsford, Supplied by E. R. Case
Whitinsville, G. D. Glazier
Winchendon, Supplied by W. I. Shattuck
Worcester, Covenant, and North Grafton, William Osborn
Epworth, I. F. Pearson
Park Avenue, Hugh Stoupe
Quinsigamond, E. S. Dahl
St. Andrew's, Supplied by G. A. Sewall
Trowbridge Memorial, Stead Thornton
Wesley, G. A. Fallon

Special Appointments

With Annuity Claim

W. E. Austill, chaplain, U. S. Army.
J. E. Bentley, professor in American University.
J. M. Bowmar, chaplain, U. S. Army.
E. I. Carriker, chaplain, U. S. Army.
W. G. Chanter, professor in Drew Theological Seminary.
F. W. Clelland, professor in Gammon Theological Seminary.
J. E. Collier, chaplain, U. S. Army.
L. O. Crain, chaplain, U. S. Navy.
I. D. Erb, chaplain, U. S. Army.
R. T. Flewelling, director, School of Philosophy, University of Southern California.
R. S. Guptill, secretary of Stewart Missionary Foundation, Gammon Theological Seminary.
R. S. Hall, chaplain, U. S. Army.
E. E. Harper, director, School of Fine Arts and Iowa Memorial Union, State University of Iowa.
L. O. Hartman, editor, Zions Herald.
G. E. Heath, treasurer for Board of Conference Claimants and executive secretary of Preachers Aid Society.
P. M. Hickcox, chaplain, U. S. Army.
D. H. Hickey, chaplain, U. S. Army.
Arthur Hopkinson, Jr., chaplain, U. S. Army.
A. E. Kernahan, evangelist.
E. A. Leslie, professor in Boston University School of Theology.
R. C. Leslie, chaplain, U. S. Army.
R. F. McComas, chaplain, U. S. Navy.
D. L. Marsh, president of Boston University.
A. R. Mullins, chaplain, U. S. Army.
P. H. Oxnam, chaplain, U. S. Army.
D. E. Paige, chaplain, U. S. Army.
W. T. Powell, director of student counseling and religious activities, Boston University.
M. R. Shaw, New England secretary, National Council for Prevention of War.
G. V. Shedd, Jr., chaplain, U. S. Army.
F. W. Smith, Christian Civic League of Maine.
W. H. Snape, chaplain, U. S. Navy.
R. M. Stevenson, appointed to attend school.
Alexander Stewart, associate secretary Commission on World Peace, The Methodist Church.
W. L. Stidger, professor in Boston University School of Theology.
W. W. Van Kirk, secretary, Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America.
A. G. Young, Goodwill Industries, Springfield.
W. C. Ziegler, chaplain, U. S. Army.

Without Annuity Claim

E. S. Brightman, professor in Boston University.
F. G. Ensley, professor in Boston University School of Theology.
R. C. Smith, assistant professor in Garrett Biblical Institute.

Supernumerary

F. W. Smith.

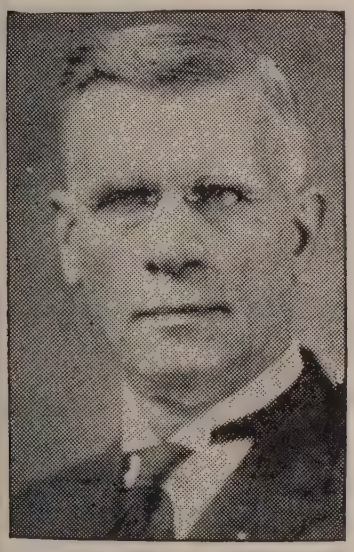
Deaconess Appointments

M. Rebecca Bowman, Nurses' Home, Emerson Hospital, Concord.
Bessie Carty, pastor's assistant, Wesley Church, Worcester.
Mollie E. Detwiler, awaiting appointment.
Sadie A. Hagen, assistant superintendent, Deaconess and Palmer Memorial Hospitals, Boston.
Ruth Olive Halford, minister of music, Pilgrim Church, Weymouth.
Orianna F. Harding, social service, Deaconess Hospital, Boston.
Dorothy Hook, church secretary, Centre Church, Malden.
Bernice L. Quimby, honorable discharge.
Isabel Whitaker, office secretary, Methodist Publishing House, Boston.
Retired: Clara H. Barber, Caroline A. Boultenhouse, Virginia Cameron, Susan D. Colson, Josephine S. Fisk, Nettie Hathorne, Emma Hahn, Harriet Malott, Edith Smith.

An Able Leader

More than half a century of service to the kingdom of Christ was rendered by Rev. Joseph Cooper, who died at his home in Newport, R. I., May 3, after an illness of weeks.

Born in Sussex, England, Mr. Cooper began his ministry in the Primitive Methodist Conference of England. In 1893 he came to America to marry Edith Ellen Parker. After years more in England, he returned to this country to join the New England South-Conference, where he spent the rest of his ministry. Old Mystic, Conn.; Scituate, Mass.; Centerville, R. I.; New Bedford, Mass., County Street; Newport, R. I., First; Brockton, Mass., Central; Manchester, Conn., Plymouth; Norwich, Conn., Trinity; and Stafford Springs, Conn., were the scenes of his pastoral labors. Two of the churches were built under his leadership—Centerville and South



THE LATE REV. JOSEPH COOPER

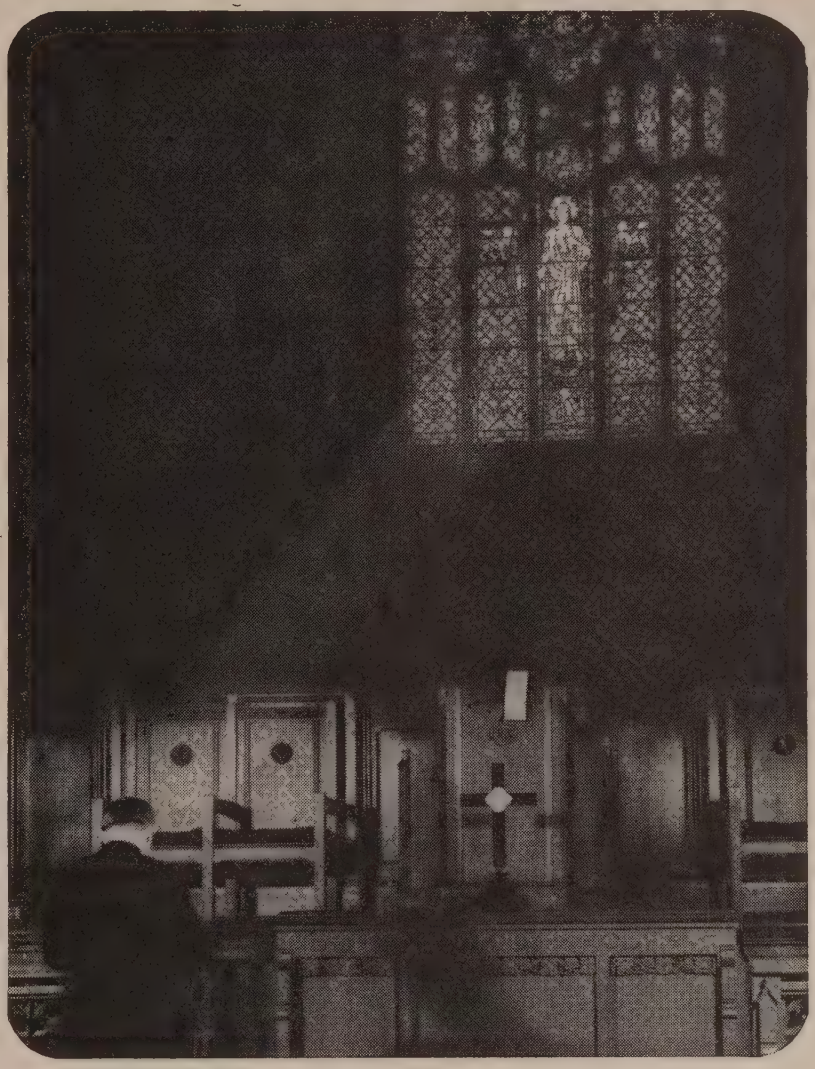
Church, Manchester, the latter being one of the finest edifices in the Conference. Other churches were strengthened materially and spiritually by his able and consecrated leadership.

Educated in England, he remained a profound student to the end of his days. Highly esteemed for his scholarly preaching, he grew in spirit with the times, became increasingly broad in his sympathies and vigorous in his insights. During the seven years of his retirement in Newport, where he had had a fruitful and happy seven years' ministry, he was in great demand to fill pulpits large and small. No service was too humble for him to render with dignity, and no demand too great for him to meet with honor. Especially popular with the colored people, Mr. Cooper filled their pulpits for weeks on end.

From the age of sixteen when he became a local preacher, until his death at the age of seventy-five, Joseph Cooper invested his whole life in the church. Preaching was his joy and forte, pastoral labors were as breath to him. The testimony of many former parishioners and a host of friends is one in tribute to his helpfulness as pastor and his faithfulness as a friend.

He enjoyed a rugged and virile life and ministry, missing his first Easter service of a lifetime only the week before his death.

Besides his wife, Mr. Cooper leaves a son,



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Frank Cyril Cooper, and three daughters, Gwendolyn Kalquist, Ruth W. Bailey, and Helen L. Cooper.

The funeral service was held in St. Paul's Methodist Church, Newport, on Thursday afternoon, May 6, conducted by the district superintendent, Rev. Leonard C. Harris, assisted by Rev. William I. Ward, Rev. P. M. Spurrier, and the pastor of the church, Rev. Harvey K. Mousley. Cremation later took place at Forest Hills, Mass.

East Boston Church to Continue

At the last quarterly conference of Union Methodist Church, East Boston, held April 28, it was voted to discontinue the church. This action was taken with deep regret, but was considered necessary by a majority of the membership because the condition of the old church building is such that the congregation decided they could not go through another winter. Necessary repairs would cost a sum very far beyond the ability of the little congregation to raise. Current expenses have been raised and all Conference apportionments fully met.

The members are united in loyalty and devotion to their church. But conditions have been very hard. Since last fall all services have been held in one large basement room. With heating plant and plumbing out of commission, the work of the church has been handicapped by conditions that amounted to real hardship. The church, formerly called the Bethel Church, has existed for more than a hundred years. While the building has not stood as long as that, it is still very old and repairs have been sadly neglected.

On Sunday, May 16, however, at an adjourned quarterly conference, the vote to close the church was rescinded. Services are to continue until September. A representative committee was appointed to explore the possibilities of federation with some other church in East Boston or to consider plans by which Union Church might continue.

East Boston has changed greatly in the last thirty years, being now overwhelmingly foreign and Catholic. Union Church once had well on toward a thousand members, but now has hardly a hundred. Last fall, Dr. Francis L. Strickland, professor emeritus in Boston University School of Theology, was appointed pastor. He will continue for the present.

New England Southern Conference

MATHEWSON STREET METHODIST CHURCH, PROVIDENCE, R. I.

Wednesday, June 2—10 a. m., Board of Conference Relations. 2 p. m., Board of Trustees; Board of Education; examinations in courses of study. 3, Board of Ministerial Training. 4, Board of Church Aid; Board of Conference Claimants; Committee on Nominations. 7.30, holy communion; memorial service, address by Rev. W. I. Ward.

Thursday—8.45 a. m., devotions, Rev. A. E. Tingley. 9, business; report on East Greenwich Academy. 12.05 p. m., Spiritual Enrichment Service: address by Bishop G. Bromley Oxnam. 2, business. 4, Inspirational Hour: address by Dr. Edwin Prince Booth. 7.30, The Methodist Church at Home and Abroad: address, Bishop Herbert Welch.

Friday—8.45 a. m., devotions, Rev. J. A. Edwards. 9, business; report of district superintendents. 10, Bishop's Hour. 11, election of lay delegates to General and Jurisdictional Conferences. 12.05 p. m., Spiritual Enrichment Service: address by Bishop Oxnam. 12.35, luncheon for retired ministers. 2, business; report of Board of Education; discussion led by Dr. Frank A. Lindhorst. 3, orders of business. 3.15, Woman's Society of Christian Service: address by Madame Chu Shih-ming. 4, Inspirational Hour: address by Bishop Herbert Welch. 7.30, laymen's mass meeting: address by Dr. George L. Morelock.

Saturday—8.45 a. m., devotions, Rev. W. E. Lowther. 9, business. 10.30, reception of class, with address by Bishop Oxnam. 12.05 p. m., Spiritual Enrichment Service: address by Bishop Oxnam. 2, business. 3.30, reception for ministers' wives and daughters. 4.30, Youth Fellowship officers' meeting: address by Dr. Lindhorst. 6, Youth Fellowship business meeting. 7.30, youth service: address by Bishop Oxnam.

Sunday—9.30 a. m., love feast, led by Rev. W. H. Easton. 10.45, morning worship: sermon by Bishop Oxnam. 3 p. m., ordination and consecration service. 4, business; reading of appointments.

One in a Million Me

(Continued from page 482)

Fortunately, Linn was too good a flier to wash out and was merely grounded for a few days.

A little stunt they use to keep cadets alert while flying is to send up an instructor in a fast advanced trainer (an AT-6), whose sole aim is to sneak up behind unobserving planes. Cadets are warned to watch for this AT-6 and, if they see it approaching, to wag their wings to show they recognize it. On the other hand, if the AT-6 succeeds in sneaking up behind a plane, that ship is considered shot down and the pilot in it has to wear an ignominious red band around his arm. Already two of our group have thus been figuratively blasted out of the sky. Cadets who show too much cockiness in their flying reap another embarrassing reward. They must wear a conspicuous cowbell around their neck with the splashy label "hot pilot" on it.

With four training squadrons on the field, one would think some keen rivalry would be stirred up. Actually, since there is no time for any competition, the main incentive of each squadron is to strive for the smoothest organization and least number of accidents. A little red flag outside each squadron location denotes which had the last accident. In addition to Stole's minor accident, another student in our squadron bashed down a fence on a take-off (he wasn't hurt, though), so we are the current unhappy recipients of this little piece of cloth.

Time to wind this up and fall out for chow.

Love,

LEN.

***Like Paul** the author talked with rulers, traveled to far places. And this book is his best epistle.*

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THE METHODIST PUBLISHING HOUSE

581 Boylston St., Boston, Mass.

estern New York Letter—

o Up-State Conferences to Meet Same Week

hop Leonard's Death Mourned—aduate School to Be Held at Silver Lake

ockport, N. Y., May 16.—The two up-e New York Conferences will open on the e day, June 3. Central New York Con-ence will meet at Trinity Church, Auburn, bert E. Root, pastor-host. Bishop James Straughn will preside in place of Bishop G. Richardson, who has been ill.

Genesee Conference meets this year in West enue Church, Rochester, where George W. oke is the pastor-host. An excellent pro-am has been printed and distributed, which cludes addresses by Bishop Straughn, hop Edwin F. Lee, and Dr. Roy L. Smith. wo of Rochester's distinguished educators o are to speak at Conference gatherings—. George Barton Cutten, retired president Colgate University and acting president Colgate-Rochester Divinity School, and r. Alan Valentine, president of the Univer-y of Rochester. The Conference will open Thursday at 2 p. m. with a memorial rvice, at which Rev. G. Paul Keller will ve the address. Bishop Charles Wesley lint will preside at the communion service, hich follows. The Conference will close Sunday evening. Probably the appoint-ents will be read at the close of the ordi-ation service in the afternoon.

Two superintendents are retiring this ear, Dr. James F. Bisgrove from the Roch-ster District and Dr. Charles C. Peale from e Hornell District. It is interesting to an-cipate this war-time session and to know ow attendance of the laymen may be af-ected and also how few, rather than how any, new appointments will be made. Men f the Conference always enjoy the sessions n the fine city of Rochester.

* *

The entire Syracuse, formerly Buffalo, Area has been stirred over the tragic death f our former episcopal leader, Bishop Adna Wright Leonard. As administrator of the ffairs of this Area, he was personally known o hundreds and thousands of laity through he entire territory. He was a great leader, ndefatigable worker, and never asked the ministers to give more to any project than he himself gave. Bishop Leonard held a high place in the civic life of Buffalo, and his voice was always a potent one.

Even after leaving Buffalo as a residence, he continued to have episcopal supervision over the Genesee Conference until 1939. His summer home at Chautauqua, and the residence of his son-in-law and daughter, Rev. and Mrs. Henry G. Budd, Jr., in Rochester and now at Ithaca, brought him close to our territory. Hundreds of messages of sympathy have poured from this territory to the entire bereaved family.

A civic memorial service to the bishop's memory will be held at the Central Park Methodist Church in Buffalo on Sunday afternoon, May 23, at which time Bishop Flint will preside. The speakers have not yet been announced. Bishop Leonard did a great deal to give our Area the strength and leadership it now has, and we all mourn his passing.

* *

Folts Home for the Elderly, at Herkimer, N. Y., the property formerly used as a training school of the Woman's Home Missionary Society, has been opened and a few guests are already comfortably housed. This project has been brought to life largely through the untiring efforts of Dr. Albert G. Judd, who now retires as superintendent in the Northern New York Conference to become full-time business manager and, with Mrs. Judd, director of the Home. The recent bulletin of the Home gives the terms of admission and also sets the goal for the raising of $25,000 in 1943 for a good beginning for the program there. Northern New York and Genesee Conferences are actively supporting it, and Central New York also is to give some aid.

* *

Last year an effort was made by Bishop Flint to establish an Area-wide Pastors' Graduate School. Plans were well under way when the war and rationing came, so that the project was temporarily abandoned. This year, feeling that vacations for ministers will not be "as usual," the Genesee Conference Board of Ministerial Training is making a real attempt to reestablish an attractive program at Silver Lake, the Conference's summer mecca. The Graduate School, of which the writer is the dean, is to be held there opening on July 5 and running through July 9. Dr. Edgar S. Brightman of Boston and Dr. Edmund D. Soper of Garrett have been secured as lecturers. Other interesting features of the program will include a seminar hour for ministers' wives, and a forum discussion period, dealing with pastoral problems and ministerial opportunities in war time. A prominent minister of Canada, Dr. David A. MacLennon of the Timothy Eaton Memorial Church, Toronto, will give the daily devotional addresses.

Church debts are being paid off. Sunday,

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City.....*State*.....

May 9, the members of the great church at Kenmore sang the Doxology lustily as they wiped off another $50,000 of their indebtedness. Dr. J. Wesley Searles is the pastor who has led in this crusade.

PAUL MORRISON.

Church Register

HERALD CALENDAR

Rural Life Sunday, May 30
Ohio Conference, King Avenue Church, Columbus, Bishop H. L. Smith, June 1
Baltimore Conference, Mount Vernon Place Church, Baltimore, Bishop F. J. McConnell, June 2
Idaho Conference, Buhl, Bishop B. R. Baxter, June 2
Minnesota Conference, Fairmont, Bishop R. S. Cushman, June 2
New England Southern Conference, Mathewson Street Church, Providence, R. I., Bishop G. Bromley Oxnam, June 2
Lisle Fellowship, Lisle, N. Y., June 2-July 14
Central New York Conference, Auburn, Bishop J. H. Straughn, June 3
Genesee Conference, Rochester, N. Y., Bishop C. W. Flint, June 3
California Oriental Mission, San Francisco, Bishop J. C. Baker June 4
California Conference, Stockton, Bishop J. C. Baker, June 9
Florida Conference, Lakeland, Bishop A. J. Moore, June 9
Iowa-Des Moines Conference, First Church, Des Moines, Bishop J. R. Magee, June 9
Michigan Conference, Peace Temple, Benton Harbor, Bishop R. J. Wade, June 9
Northern Minnesota Conference, Wesley Church, Minneapolis, Bishop R. S. Cushman, June 9
Northwest Indiana Conference, First Church, South Bend, Bishop Titus Lowe, June 9
Pacific Northwest Conference, Chehalis, Wash., Bishop B. R. Baxter, June 9
Wyoming State Conference, Sheridan, Bishop W. E. Hammaker, June 9
Methodist Student Day, June 13
Lisle Fellowship, Pacific Palisades, Cal., June 14-July 28
Illinois Conference, St. James Church, Danville, Bishop E. L. Waldorf, June 15
Southwest Mexican Conference, Kerrville, Tex., Bishop H. L. Smith, June 15
Upper Iowa Conference, St. John's church, Davenport, Bishop J. R. Magee, June 15
Indiana Conference, Bloomington, Bishop Titus Lowe, June 23
Montana Conference, Miles City, Bishop W. E. Hammaker, June 23
North-East Ohio Conference, Lakeside, Bishop H. L. Smith, June 23
Rock River Conference, Chicago Temple, Chicago, Ill., Bishop E. L. Waldorf, June 23
Southern California-Arizona Conference, Los Angeles, Bishop J. C. Baker, June 24
Northfield Missionary Conference, July 7-15
Board of Hospitals and Homes, Annual Meeting, La Salle Hotel, Chicago, Ill., July 12
Conference on the Christian World Mission, Silver Bay, N. Y., July 13-20
Commission on World Service, Annual Meeting, La Salle Hotel, Chicago, Ill., July 14, 15
Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Northfield Religious Education Conference, July 21-30
Board of Publication, Annual Meeting, Methodist Publishing House, Cincinnati, Ohio, September 8, 9

NOTICE—Examinations at the seat of the New England Southern Conference will be given at Mathewson Street Methodist Church, Providence, R. I., on Wednesday, June 2 at 2 p. m. Meeting of the Board of Ministerial Training will be held at 3 p. m.

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Religious Counseling of College Student By Thornton W. Merriam. Assisted b Paul J. Braisted, Helen Bragdon, D. H. Gar ner, Raymond A. Kent, Esther Lloyd-Jone and Clarence P. Shedd. American Counc on Education Studies: Washington, D. C.

Life out There. A story of faith and cou age. By Sergeant Johnny Bartek, assisted b Austin Pardue. Charles Scribner's Son New York. Price, $1.75.

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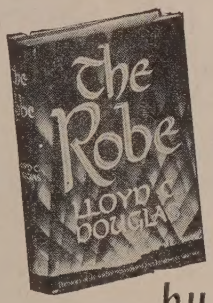

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